

Correspondence removed from Scrap-book.

From	Franklin C. Wells	Sep. 20, 1922
"	Franklin C. Wells	Sep. 20, 1922
"	Rev. N.S. Reeves	Oct. 7, 1937
To	Rev. N.S. Reeves	Oct. 11, 1937
From	Lewis S. Mudge	Nov. 3, 1930
"	Lewis S. Mudge	Nov. 4, 1930
"	William P. Schell	Jan. 21, 1932
"	Zen Yah	Jan. 16, 1917
"	John W. Wood	Jan. 13, 1932

LAYMEN'S MISSIONARY MOVEMENT

POLICY 1913

It shall be the policy of the Laymen's Missionary Movement during the year 1913-1914,

1. To emphasize and enlarge the contribution which experience has shown that the Movement is able, in a unique way, to make to the attainment of a greater measure of co-operation and unity among Christian men.

2. To provide, as men and money may be available, a larger force of men capable of meeting the need of inter-denominational service and leadership, and to arrange for the widest interdenominational access on the part of the agents of the different Boards or denominational movements, so that such denominational agents may render the largest possible service to the whole cause.

3. In a selected number of communities to seek in close co-operation with the denominational agencies to work out intensively the full application of the plans of the Laymen's Missionary Movement in all the local churches.

4. To arrange a careful visitation by the Laymen's Missionary Movement of some of the Theological Seminaries and Divinity Schools to carry to the coming ministry the ideals and principles embodied in the Movement, and in co-operation with the Student Volunteer Movement to bring to bear on the student class the peculiar influence of the Laymen's Movement in its appeal to life.

5. To promote the visitation of foreign mission fields by selected men, wherever possible under the authorization and supervision of their own missionary boards, and to seek to make the results of the visitation generally available to the men of the churches.

6. To seek to bring home to the men of the United States and Canada the one task of the church, the complexity of the moral and social need of the world and the adequacy of the Gospel to meet this need.

7. In view of the fact that the Mission Boards are discussing the feasibility of conducting a united campaign during the season of 1913-14 culminating with a Simultaneous Every-Member-Canvass in March 1914, it is the policy of this Movement to work in heartiest co-operation with that effort if finally decided upon and to assume such responsibility in connection with that campaign as may seem wise to the representatives of the Boards and the Executive Committee of the Movement.

8. The Laymen's Missionary Movement was born out of the conviction that the laymen of the Church are imperatively needed if the gospel is to be preached to every creature. While its primary emphasis has always been on the great unoccupied and unevangelized portions of the world, the Movement has from the first recognized that the whole world is the field and that it is the unmistakable duty of every Christian to do everything possible to meet the spiritual need of his own neighborhood and nation.

From the beginning the Movement has stood strongly for one Missionary Committee in every church which would carry out an adequate educational and financial program for all missions, both home and foreign. Our experience leads us to the conviction that such a unified plan of missionary education and finance is needed in every church and the development of these later years makes clear the necessity of emphasizing the missionary message as a complete and rounded unit, all inclusive and comprehensive. It is therefore the policy of the Laymen's Missionary Movement to include the entire missionary work of the church in its propaganda, and to serve the churches as best it may in the discharge of their total missionary responsibility.

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^{in the limitation} and while fully assured of the wisdom of the course that has been followed in the past we believe that it is now possible to ^{of means} ~~scrutinize the plan upon which we have hitherto proceeded~~ ^{effect a change} ~~hitherto~~ ^{take the step which has been frequently & carefully considered.}

There was

The principle which the Movement has always advocated in each local church
and believe can now be made a working principle in the general work of the
Movement

Extract of letter written Dr. Brown by Dr. James A. Graham,
dated April 17, 1916.

"Now let me tell you of a spiritual experience we have just had.

Perhaps as a result of the physical strain we felt very depressed about results of the Medical work a few weeks ago. It did not seem worth while we thought, and we began to doubt our usefulness.

This depression reached a climax one prayer meeting night when all at once the atmosphere changed. The colporteur arrived after the meeting was started, with a beaming face, and eleven men and women in tow, about as happy looking as himself. He had been out with his pack for two weeks, and had heard about a man who had a book up in the mountains of Dumao district Bohol. This man the people said had gone crazy about a new religion, and had persuaded nearly all of his neighbors to be as daft as himself.

The colporteur immediately set out in search of that man, and was overjoyed to find a whole village of Bible Christians who eagerly bought up his entire stock of New Testament and Gospel portions.

He had meeting after meeting to explain the book and ultimately persuaded eleven of them to come with him to Tagbilaran.

The colporteur told his story to the meeting and soon everybody was glad and hopeful.

On asking how the so called "crazy" man got to know the truth we were told he had been at the Dispensary 6 years ago and had then bought a New Testament from Mrs. Graham and had also received some explanatory literature at the same time.

He believed and began propagating his new liberty.

These eleven stayed with us for three days and had regular studies twice daily, and we were surprised to find them so well instructed. They understood more than we usually find in ~~converts~~ converts in America! They were spirit taught from the word. We sent our elder back with them, to teach them more, and he reports about 50 who wish to be baptized, and who have been studying this one New Testament under the leadership of Appolinaris Edol (the blessedly crazy man) for from one to 6 years.

So you see we got a sign, and at the same time a rebuke, as we remembered signs are given to weak ones."

taken into account. If I were an advertiser, I think I would rather have a paper read by those, even though they were fewer, who welcome articles on Luxor than by those who thirst for the sensations of murder trials.

Some Sayings

* * *

The following is taken from *The Challenge*: "Three tyrannies threaten every democracy: the rule of the bureaucrat entrenched in power; the rule of the mob led by a demagogue; the rule of a fanatical, strongly-organized minority. Of the three the last is the most dangerous to democratic interests. When that minority is a secret organization working in darkness, wearing an appearance of legality, democracy should begin to account for the internal conditions that are bringing such dangerous forces into play."

Two more cases of "There, but for the grace of God—": "If I had been an Armenian under Turkish rule I should have been

a Bolshevik."—The Bishop of Gibraltar at Whitefield's Mission.

"If I had to live under the housing conditions that many people now have to endure I should become a revolutionist of the deepest dye."—Lt.-Col. Westcott at Manchester.

F. Herbert Stead, warden of the Browning Settlement, tells the following: "One day, an enterprising journalist, impressed with the growth of the premises of the Settlement in and out of London, came to my wife resolved to find out where the money came from. We must, he urged, have some very substantial friend behind us, from whom these lands and houses came. My wife replied, 'Yes, we have a very substantial friend behind us.' 'Ah,' said the pressman, 'I thought so. Could you tell me his name?' 'May I answer you in a line of Browning's?' The pressman looked mystified—'Well, yes.' 'The line from Browning runs,' said my wife,

"'What if that Friend were—God?'"

EDWARD SHILLITO.

A COMMUNICATION

"Christian Missions and Imperialism"

I HAVE read with much interest Mr. Tyler Dennett's article entitled "Christian Missions and Imperialism" in *The Christian Century* for December 21, 1922. It is impossible not to agree with Mr. Dennett on some of the points which he raises, but I cannot help feeling that his treatment of the subject is so incomplete in the description of the situation in most of the countries where missionary work is conducted on a large scale, and that his conclusions from the facts are so questionable in some cases, that the less informed of his readers are likely to be led seriously astray.

That the foreign missionary movement has had a disturbing effect in many countries which have not the advantage of a strong and enlightened government I should not be disposed to dispute. It has been regarded with some distrust even in some British colonies where we may assume that the government has been as enlightened and benevolent as one could expect any foreign administration of an undeveloped country to be. I seriously question, however, whether the disturbing effects noted have been due to any desire to overturn the government or to exercise political influence, though doubtless cases can be cited in which there was such deliberate intent. In my opinion, in so far as the missionary movement has contributed to revolutionary movements it has been through activities which most of us would not be disposed to question.

In the first place, in many countries the missionary has introduced new spiritual and moral ideas which tend to subvert old customs and old loyalties. Even the Golden Rule and doctrine of the brotherhood of man can be very disturbing ideas when they are introduced into a community which has not previously accepted them. Under such teaching grows up gradually an appreciation of the value of the individual which may be quite inconsistent with the practices of some autocratic governments. The doctrine that there is a moral law above temporary political enactments and social conventions can be very disturbing to the powers that be, and yet most of us are not prepared to question that teaching, even when we feel that we should be careful to render to Cæsar the things that are Cæsar's.

In the second place the missions have actively engaged in education. This has increased the number of people who, because they could read and write, were capable of receiving and imparting new social and political theories. As education proceeded its content began to include the history of other parts of the world, and this has been accompanied by some information regarding the economic and governmental systems of other countries and the results obtained under those systems, inevitably colored to a greater or less degree by the background of the teacher, but I believe usually still without any deliberate intent to exercise poli-

tical influence. Nevertheless, the results of such teaching may be and, I believe, often have been far-reaching.

Finally, the missionary has organized churches. Though frequently, as Mr. Dennett says, autonomy has come slowly in these churches, I do not believe he realizes the extent to which native congregations in many parts of the world are taking an active part in managing their own affairs. Churches differ radically, but most of the Protestant churches have given a training in organization which is readily applicable to other purposes. The missionary was frequently not interested in politics, but he supplied dynamic ideas, education and organization which had their inevitable results. Could we really wish that it had been otherwise?

Dr. Dennett cites instances which show that certain missionaries have been politically active. Is it scientifically correct to draw conclusions without considering the vast numbers whose activities have not been known? Does Mr. Dennett know the political opinions and activities of a sufficiently large number of missionaries to justify him in assigning a single set of motives and ideas to the whole body? I have been observing missionaries nearly all my life, and one of my principal conclusions has been that you find an enormous variety of opinions and prejudices among them. If some were pleased at the Chinese revolution, others were dubious; if many distrusted Yuan Shih-K'ai, others saw in him China's only hope for that dangerous period. It is almost as amusing to learn that missionaries worked to thwart Yuan Shih K'ai's plan for a monarchy as it would be to hear that Buddhist teachers in the United States had swayed one of our presidential elections. If any had a part, which I never heard, it was certainly insignificant. Yuan's own folly and a strong national feeling were his undoing, together with perhaps some interference from a non-Christian power.

When we deal with the reasons why people wish certain things we are on rather doubtful ground. Mr. Dennett who has an almost uncanny power of reading men's souls even when he has never seen but a few of the men whom he is judging, tells us that missionaries frequently desire a change of government to secure one which shall be more favorable for their work. He accuses them of being pleased at the prospect of more favorable conditions. This would be more interesting if he were able to show us any class of people who are not pleased at a change which they think will favor the objects which they have most at heart. On the other hand, if I may be allowed to use Mr. Dennett's privilege of reading the souls of other men, I should say that one of the principal reasons why in some cases missionaries have not been favorable to the

existing government was because it did not seem to be promoting the happiness and prosperity of the people to whom they had devoted their lives. They coveted for these people some of the good things which supposedly better governments provided elsewhere. Who can blame them for that? They would not be human if they did not take such an interest in the people among whom they were working.

Sometimes both feelings, the desire to escape restrictions upon their work, and the desire to see an improvement in the condition of the people may have led individuals to engage in unwise or reprehensible political activities. I served as a consul in China before and during the revolution and can at least say that I heard of no cases of serious indiscretion of a political character on the part of the hundreds of missionaries in my district. I know of some very serious cases among other foreigners.

The title of the article, "Christian Missions and Imperialism," and the general tendency of Mr. Dennett's thought will probably lead many to conclude that he holds the missions mainly if not solely responsible for the troubles of the weak governments in whose territories they have been working. I am sure that Mr. Dennett does not think so, but it seems hardly fair to read such a severe lesson to the missionaries with no reference at all to other foreign influences.

Compared with the slow-working and in the main beneficent evolutionary forces set free by the missionaries, what would Mr. Dennett say to the revolutionary effects of the trade in firearms, opium, and spirits, to the upsetting of established roads, to the forcing of concessions, or to the financing of such unpopular governments as that of Yuan Shih-K'ai against the wishes of the constitutional representatives of the people, as activities having disturbing political effects? With these things certainly the missionaries had nothing to do. The Chinese government has by treaty allowed missionaries to live in the interior and the Japanese government tacitly took the same position in the days of extra-territoriality, while both governments steadfastly refused that privilege to merchants until they should be subject to the courts of the country. This does not seem to indicate that the missionaries were the most feared of the foreign elements with which those nations had to do.

As far as the Chinese revolution is concerned the students trained in Japan and many restless individuals within the country who had had little or no contact with the missionaries were far more powerful than the Chinese Christians, though some of these were used, particularly for dealing with foreigners.

If missions have had so much to do with imperialism as Mr. Dennett thinks, is it not rather strange that American imperialism has shown itself so little in the countries where missions have been most highly developed? China with its thousands of missionaries has not been a field for American imperialism. The Phillipines where there were practically no missionaries have been annexed. In spite of what Mr. Dennett says it is difficult to believe that church influence had much to do with the annexation compared with the political and economic grounds to which he refers. Even in Hawaii the period of active missionary work had ceased before the United States became much interested in them, and it was the merchants and planters, some of them sons of missionaries, rather than the missionaries themselves who carried through the plan of annexation. In India it was certainly British merchants rather than British missionaries who laid the foundations of the British Indian empire. We had many missionaries in Japan but none in Alaska prior to the annexation. No missionaries, I believe, went to Mexico before we seized large parts of her territory. Some have gone since, but the newspapers give us no hint that they have been the trouble makers. It is the oil interests, the mines, railroads and plantations that have supplied the incidents leading to international friction there. Even in the near east one cannot help wondering whether it would not be relatively easy to secure peace if it were not for oil and

conflicting territorial ambitions with which the missions have nothing to do.

On the other hand I think Mr. Dennett is right in deploring religious toleration clauses in treaties, and attempts of foreign nations to intervene in behalf of Christian communities in other countries. Such intervention is likely to add to the ill-feeling against the protected elements and may thus do them more harm than good. Still it is absurd to regard the toleration clauses of the treaties of 1858 as "smashing blows against the integrity of China." What words are left then to characterize Russian policy in Manchuria, the territorial encroachments of Japan and various European powers, or the restrictions placed on China's right to levy customs duties, all infinitely more serious impairments of Chinese rights?

Mr. Dennett displays such an extraordinary positiveness in his assertions that one unfamiliar with the subject would suppose that he had a very intimate and varied knowledge of China and all other mission fields. For example, "China was not really free, politically, for missionary work until the establishment of the republic." It was pretty free, nevertheless, and missionaries were working unhampered in many parts of the interior. Even in Peking some missionaries were on friendly terms with high officials and the Empress Dowager gave her patronage to one mission institution. Where is the specific justification for such a statement as "Even the integrity and the sovereignty of China have, historically, been subordinated by the missionaries to the demand for missionary liberty." Such a serious charge needs more substantiation than the distorted references to the Taiping rebellion and to Peter Parker's utterances in regard to Formosa.

Mr. Dennett probably does not know of the pressure brought to bear on missionaries in the past to intervene with the local authorities in China in behalf of their converts, and of the policy adopted by all the larger American societies of strictly forbidding such intervention as a result of which there has been for a long time little or no complaint against the missionaries on that score. This is in itself evidence of the restraint which the missions are placing upon themselves and of their desire to avoid implication in political activities."

ROGER S. GREENE.

THE SUNDAY SCHOOL

The Church and Politics *

"**R**ENDER unto Caesar the things that are Caesar's, and unto God the things that are God's." It would be dodging the plain issue if one did not discuss in this lesson the relation of the church to politics. It is a live question and never more to the fore than now. We live in a democracy and under such a government we have only ourselves to blame if things are not to our liking. On the one hand you have a great group of conservatives who believe that the church should not meddle with politics, and, on the other, you have a great group of social reformers and liberals who severely criticize church members for not registering and voting. It is a notorious fact in many cities that the church people, as a whole, make a pitiable showing at the polls. In a democracy only disgrace and failure can result when the best people will not participate in running the government.

There is only one danger in bringing politics into the church and that is that the preacher or other church member may not understand the situation, may not see through the game that is being played politically, and may therefore endorse the wrong man. There is little excuse for ignorance and it is the duty of churchmen to know about the political situations and to help the best men into power. To keep politics out of the church only means that we desire to make the church impractical. The power of the church, when aroused, is beyond estimation. Look at the

*Lesson for March 4, 1923. Scripture Text, Luke 20:19-26, 21:1-3.

Four Days' Conferences

on

"The War's Lessons and Peace's Demands for Allied Strategy in Religion."

"The Christian Conquest of New York, the Nation and the World."

"The Motive, Message, Means, and Methods of the Campaign."

Twenty-Fourth Annual Meeting

The New York Federation of Churches

with the co-operation of

The Laymen's Missionary Movement

Sunday, January 26—Wednesday, January 29, 1919

The Need of the Conferences

As Shown by the City's Religious Memberships, 1855-1916

SEVEN LEADING PROTESTANT COMMUNIONS

(From Federal Census of Religious Bodies in 1890, 1906 and 1916)
1855 and 1901 figures from "Federation"

Communion	SIMILAR PERCENTAGES FOR ALL OTHER COMMUNIONS													
	✓1855 ✓907,775		✓1890 ✓2,507,414		✓1901 ✓3,552,622		✓1906 ✓4,312,570		✓1916 ✓5,459,316					
	Communi- cants	% of Pop.	Communi- cants	% of Pop.	Communi- cants	% of Pop.	Communi- cants	% of Pop.	Communi- cants	% of Pop.				
✓ Total Population														
✓ Prot. Epis.	15,609	1.72	61,733	2.46	84,647	2.38	92,534	2.15	106,611	1.95				
✓ Lutheran	2,228	.25	33,714	1.34	45,488	1.28	51,285	1.19	62,046	1.13				
✓ Meth. Epis.	15,929	1.76	39,717	1.58	41,276	1.16	49,970	1.15	50,745	.93				
✓ Presbyterian	11,863	1.31	43,059	1.72	42,255	1.19	48,914	1.13	61,707	1.14				
✓ Baptist	9,872	1.08	29,715	1.19	36,375	1.02	43,601	1.01	45,954	.84				
✓ Ref. Dutch	8,637	.95	17,666	.70	21,900	.62	24,005	.56	25,706	.47				
✓ Congregational	2,391	.26	14,983	.60	17,451	.49	21,096	.49	25,220	.46				
✓ All Others	15,948	1.74	21,199	.85	28,354	.80	37,913	.88	41,340	.76				
PROTESTANT	82,477	9.07	261,786	10.44	317,746	8.94	369,318	8.56	419,329	7.68				
✓ ROM. CATHOLIC	**110,488	12.20	**621,815	24.79	**945,602	26.62	**1,413,775	32.78	**1,545,562	4.80				
OTHER CATHOLICS .....	.....	.....	1,226	.04	4,800	.14	18,067	.41	39,235	.72		
✓ JEWISH .....	.....	.....	* 38,155	6.08	73,464	2.07	* 30,414	2.82	* 93,819	6.88		
OTHER RELIGIONS .....	.....	.....	6,572	.26	70	..	3,536	.08	3,288	.06		
SCIENTISTS .....	.....	.....	420	.01	1,809	.05	3,372	.07	.....	.....		
	192,965		929,974	41.62	1,343,491	37.82	1,838,482	44.72	2,101,233	43.64				

* Jewish heads of families:
% multiplied by 4.

**Baptised persons less 15%.

These figures show that for the last twenty-five years there has been a continuous decline in the proportion of the population of Greater New York enrolled in the membership of its Protestant churches. It should be noticed that this decline is common to the seven leading Protestant communions.

PROGRAMME

Sunday, January 26th:

Sermons suggested in churches on the topics, with prayer for the unity of all who profess and call themselves Christians in New York.

The Y. M. C. A. has been asked to observe the day in its borough meetings.

The Young People's Societies have received a similar request.

CONFERENCES IN THE BROADWAY TABERNACLE, BROADWAY AT 56TH STREET

(Hotel Wellington, 7th Avenue and 55th Street, has reasonable table d'hote luncheons and dinners.)

The Rev. Nehemiah Boynton, D.D.,
President, The New York Federation of Churches, presiding.

Monday, January 27—2:30 P. M.:

"Christ or Chaos the Alternatives of the World's Future."—The Rev. J. Percival Huget, D.D., Pastor Tompkins Avenue Congregational Church, Brooklyn.

"Allied Strategy or Disaster."—The Rev. Walter Laidlaw, Ph.D., Executive Secretary, The New York Federation of Churches.

(Illustrated by maps, just completed, for Protestant district system.)

The Twenty-Fourth Annual Meeting:

- a. Reports;
- b. Election of Directors and Trustees;
- c. The Interchurch Exhibit.
- d. The League of Nations.

8:00 P. M.:

"Mobilizing the Religious Forces to Christianize National Life."—Mr. Fred B. Smith, Chairman, Interchurch Federations Commission, Federal Council of Churches.

"World-Surveys for World-Service." (Illustrated):

- a. Foreign work;
- b. Home work.

Representing the Interchurch World Movement of North America, Slides from Methodist Centenary Movement world-wide collection.

Tuesday, January 28—10:30 A. M.:

"The Bible, and Personal, National and International Life."—The Rev. Charles E. Jefferson, D.D., Pastor, Broadway Tabernacle.

"Christianizing the National Bank Roll."—The Rev. Edwin M. Poteat, D.D., Laymen's Missionary Movement.

2:30 P. M.:

"A Renewed Church for the New Time."—The Rev. President J. A. W. Haas, D.D., Muhlenberg College, Allentown, Pa.

"Keeping Christianity Spiritual, or The Power of God Available Only for the Programme of God."—Dr. Robert E. Speer.

8:00 P. M.:

"The Churches and the Immigrant."—Prof. Edwin A. Steiner.

"Kindling and Sustaining the Church's Passion for the Kingdom of God."—The Rev. Samuel M. Zwemer, D.D., F.R.G.S., Laymen's Missionary Movement.

Wednesday—10:30 A. M.:

"Co-operation in Recruiting the Army of Christian Service."

The Rev. Ernest M. Stires, D.D., Rector, St. Thomas P. E. Church, Manhattan.
The Rev. Harold S. Rambo, Pastor, Home Street Presbyterian Church, Bronx.
The Rev. George D. Egbert, D.D., Pastor, Flushing Congregational Church, Queens.
The Rev. O. L. F. Mohn, D.D., Pastor, Staten Island Reformed Church, Richmond.
The Rev. Charles Carroll Albertson, D.D., Pastor, Lafayette Avenue Presbyterian Church, Brooklyn.

The possibility and plans of a united enlistment drive, in Lent, in all boroughs, will be discussed at this Conference.

2:30 P. M.:

"A Message from the Churches of France to the Churches of America."—Rev. Daniel Couve, D.D., Continuation Secretary for France of Edinburgh Missionary Conference.

"The Appeal of the City's Childhood."—The Rev. Charles H. Sears, D.D., Secretary, New York City Baptist Mission Society.

"The Interest of Women in the Proper Settlement of the War."—Mrs. William C. Beecher, Chairman Committee on the Protection of Women Under International Law.

Action will be taken by the meeting on petition accompanying this programme.

Every church not hitherto acting in its own capacity is requested to do so through some appropriate society, and have the action certified by a notary, and send a woman delegate to this meeting with petition.

Note: The committee on findings will present a report for discussion and passage at the final session.

This when finally revised will be scattered broadcast.

Addresses 25 minutes in day and 30 minutes at night sessions, followed by discussion.

Each participant in the discussion will be limited to five minutes, and will be recognized through card sent to chairman designating the topic on which he wishes to speak.

To Pastors:

INVITE YOUR CONGREGATION TO ATTEND THESE MEETINGS.

Attend as many as you can yourself. Arrange for a report on them at your midweek meeting.

Mr. R. E. Spruill

to turn the trick there aren't enough carriers to carry sufficient gas to wipe out the whole populations. Point four is a general outburst of scorn against the whole idea advanced by such boobies as the chancellor of the British exchequer, the lord of the British air ministry, and the heads of the American air services as to the horror of the next world conflict. It is absurd to assume, says Mr. Wilbur, "that men would have either the will or the means to destroy whole nations." Point five holds that we don't need to fear the next war, because it will only be a local affair anyway. And then point six comes in with its grand and inevitable climax, to the effect that a reasonable defense is the best guarantee of peace, as "I stated in my annual report," says Mr. Wilbur. Due measures are now being taken in Washington to bring to time the officers who have been suggesting that a \$35,000 bombing plane loaded with TNT can do more damage than a \$35,000,000 super-dreadnaught loaded with professional tradition. We leave the military departments to deal with their progressives as they desire. But when Mr. Wilbur comes to tell us civilians to hush down, since the next war is not to be a dreadful affair after all, we at least don't want him to start by saying that the way to have a war is to have a defense and to end by saying that the way to have peace is to have the same thing. This war issue has us worried enough already without having to try to work that puzzle out.

New Wine Bursts the Old Missionary Bottles

THE NEW WINE cannot be held in the old bottles. Retrospect of the Washington missionary convention brings the old words inevitably to mind. There is a new wine in the Christian message to the post-war world. It cannot be confined within the old formulas. After Washington, those who were in hope that the old bottles could still be used might as well give up hoping. If the missionary message, presented in as carefully a prearranged program as was put on in Washington, bursts out into new concerns and insists on raising new issues, then it can be counted on to burst the old containers everywhere.

It is no secret that many of the leaders of the foreign missionary agencies of the Protestant churches were deeply disturbed by the Indianapolis student volunteer convention of a year ago. That meeting, held by an organization pledged to devote its attention to securing life work recruits for foreign fields, became engrossed in a red-hot discussion of western industrialism, western imperialism, western materialism, western racial superciliousness, and the western political philosophy of force. Among the veteran leaders, such a gathering, with its sensational treatment in the newspapers, produced a feeling of dismay. Even those who were ready to admit the value of such discussions, and their inevitability in meetings attended by the younger generation, insisted that, whatever Indianapolis had or had not been, it had not been a *foreign* missionary convention. A decrease in life work and financial pledges

from the statistics of former student volunteer conventions was accounted final proof of this failure. Why should a "movement for foreign missions" finance and become responsible for a convention that was not primarily given to the discussion of foreign missions?

It is obvious that this easily understood dissatisfaction had much to do with the planning of the Washington convention. The leaders who laid out the program were the leaders who have been familiar to the enterprise for more than a generation. The categories in which their minds work are equally familiar. From the initial address—after the appearance of the President of the United States—on the compulsion to carry the gospel to the whole world to the closing speech on the call of the unfinished task, there were few topics, as the program was printed, that would have looked strange on the program of the ecumenical missionary convention of 1900. In other words, the disturbing Indianapolis convention had convinced these program-builders that it was time, in order to insure a continued support, to vindicate *foreign* missions as something distinct and unique in the work of the church. Washington was a supreme attempt to do this.

This attempt failed. To be sure, each of us hears at a convention about what we go there to hear. But there can be little doubt that, as the echoes of the convention die down, the deposit that will be left in the minds of most of the delegates will be a picture of rising native churches that wish to be considered as partners, not beneficiaries, in a *world* task, and this task made difficult by western industrialism, western imperialism, western materialism, western racial superciliousness, and the western political philosophy of force—that is, the same residuum that was left by Indianapolis. There were, to be sure, plenty of hours when the Washington program ran along, not only in topic, but in content, like the New York program of twenty-five years ago. But those hours were certain to be punctuated by messages of an entirely new tenor.

Thus, the topic might be the hackneyed one, "The Present World Situation," but in one moment you would have a Bishop Welch telling of a Pan-Asia movement inspired by American political wrongdoing, and in the next you would have a Bishop Brent talking about the Christianization of the world, not in terms of "over there," but in terms of conditions in the United States senate and in terms of an undying hostility to war. The theme might be "The Aim and Motive of Foreign Missions"—hardy veteran of a hundred conventions—but in the hands of a Stanley Jones it became a vehicle whereby a Hindu mahatma proposed to tell America the way of salvation. The program might bear the stereotyped "Layman's Responsibility for the Foreign Missionary Movement," but when R. A. Doan handled it, the speech became a burning philippic against denominationalism, racial superiority, war and other international evils. "An Adequate Foreign Missionary Program in a Denomination" sounds like as well-worn and innocuous a subject as could be scheduled, but before Ralph E. Diffendorfer was through with it there

was even a suggestion of an international union label before the house, whereby American Christians could be warned against buying the products of oriental child labor! That was the way in which the new wine burst the old bottles at Washington.

The Washington convention was a success just in so far as these burstings occurred. Advance publicity had heralded this as another Edinburgh. It was not that at all. The official announcements promised "an educational, not a deliberative or legislative, assembly." Of much of the program it would have been in order to wonder who was being educated. Surely the sort of delegate already interested enough to pay railroad fare, hotel bills, and registration in order to attend a missionary convention could not have found much education in a recital of the familiar forms and results of Christian work overseas. It was at the point where these familiars were left behind that the actual education began. The response from floor and gallery, despite injunctions against applause, showed this to be true.

It was not hard to discover weaknesses in the Washington program. As mentioned in the news report printed in last week's issue of *The Christian Century*, among the most obvious of these was the lack of discussion by the mass of the delegates of the deepest issues that were being suggested from the platform. Even the sectional conferences that were hoped to introduce some element of spontaneous discussion tended toward personal testimony as to work done or the recital of what were obviously parts of speeches used before local congregations. There were a few of these conferences that showed what might have been possible by a hearty adoption, from the beginning of the planning, of the discussion method. As it was, delegates for the most part started home without ever having talked through for themselves the implications of the general principles advanced by the speakers in the auditorium meetings. It may be objected that discussion is impossible in a group of six thousand. In which case the decision becomes one as between the mass-meeting, reached only by grace of a voice amplifier, and a meeting of another character.

Another obvious inadequacy of the Washington convention was its slowness to give the church in other lands a chance to speak for itself. Of the fifty speeches on the main program, but three were given by men from these churches that were constantly referred to as eager for self-expression and demanding a right to be heard in the formulation of mission policy. A few other nationals spoke to much smaller groups in the sectional conferences, but, as far as the main body of delegates was concerned, they saw the problems of most of the fields almost wholly through missionary eyes.

The underlying cause of this failure to give the nationals of other countries a chance to express their viewpoint is found in the conception of the mission task that still lingers in most western minds. It is known by now that there is a new spirit within these churches overseas. The new type of missionary and the new type of mission program demanded by this change are glibly discussed wherever missions is under consideration. But the fact is that the full

extent of the change that has come is not yet appreciated. Missions is still conceived as something done by westerners *for* other peoples, rather than as something done *with* other peoples. It is the absence of the fundamental equality implied in this phrase, an absence that expresses itself in many ways, that is at the bottom of the severest lacks of such a convention as was held at Washington.

Once this is said, however, it should be proclaimed with joy that Washington showed many obvious and important gains made by the missionary enterprise in recent years. There was, for example, the acknowledgment of the broadened scope of Christian missions. Not only were there the old standbys—evangelism, education, medicine—but there were industrialism, politics, philosophy, all as legitimate realms of missionary practice. Unoccupied fields were presented not only as black spots on a geographical map, but equally as those groups that in places "occupied" are still intellectually and spiritually out of touch with the Christian message. In every way, the task emerged from the Washington convention an immensely enlarged task.

The second great gain marked at Washington was the loss in complacency on the part of western churches. The almost desperate insistence by several speakers on the preservation of a distinction between the Christian message and the so-called Christian civilization had, of course, no other source. The quickness with which one of the speakers from India picked up the implicit complacency in our most famous missionary hymn and flung it in the face of his audience may have caused a few to start, but the answering applause admitted the justice of the stricture. The churches of the west may not yet have gone the full way toward acknowledging equality with their brethren in other lands, but at least the gap in their own minds is not so wide as it used to be.

A third clear gain is the appreciation of the impossibility and undesirability of transferring western denominational divisions to mission lands. It is to be doubted whether a single American church or mission board has yet faced, or is willing to face, the implications of this fact. On the surface, however, there is complete agreement that the national churches must be freed, theologically and administratively, to present Christ to their countries as they deem best. The anomaly of Mr. Doan's American Dutch Reformed Chinese is admitted, and the right of that Chinese to combine with Irish Presbyterian Chinese and Southern Methodist Chinese, if he so desires, will not be long or seriously opposed. Out of this grows a new conception of the task of the missionary, as well as of the dignity of the native church.

Washington, then, has disclosed a slowly dawning appreciation on the part of American and Canadian Protestantism that all this talk about a new world has a basis of reality—that there actually is a new world, in which the Christian enterprise must entertain new concerns, use new methods, and adapt itself variously to new conditions. It has shown a growing appreciation by mission board executives of the immensity of the problems confronting the church and of the sweeping changes in mission work demanded, but a large timidity when it comes to making those changes. And it has shown, alas, almost no visible readiness to deal with the concrete implications of situation after situation depicted

by the speakers at the convention. In large generalizations the facts as to the present world and the present task of the church were stated at Washington. It now remains to translate those generalizations into a program of detailed action that will make every congregation know that the missionary enterprise of the second quarter of this century is not the same restricted enterprise that was that of the first quarter.

A few months ago *The Christian Century* said editorially that the distinction made between home and foreign Christian effort is a false distinction. Speech after speech at Washington echoed that editorial. Bishop Brent began by saying that there is no such thing as foreign missions. Nor is there. Every session at this convention showed that there are tasks—war, race, industry, health, education, conversion—and that those tasks extend around the world. They can be dealt with successfully only as they are dealt with everywhere at once. To attempt to put any part of them in a special compartment is misleading and weakening. Institutional interests will keep up the administrative divisions inherited from the days of the world's disunity for awhile longer. Ultimately, however, the change is coming.

Even to suggest such a change will sound preposterous to those who cannot see beyond the difficulties of dealing with entrenched corporate interests. But the logic of the situation disclosed at Washington is inevitable. The attempt to separate kingdom work into geographical divisions will break down through its own artificiality. Foreign missions is bound to give way to Christian missions. The conference of 1950 will not be called by *foreign* mission boards, but will be the gathering of Christian missionaries working in all lands, with the message of the eastern missionary to the need of the west given attention equal to or in advance of the message of the western missionary to the east.

What Is Calvinism?

JOHN CALVIN gave his consent to the burning of Servetus. They tied him to a stake, and Calvin told them they might go ahead with the rest. Calvin produced an amazing library of theology. It was amazing in his own day, and it is amazing today. The volume is astonishing, and so is the range of subjects treated. Some of the doctrines set forth in tedious exposition are horrifying to most minds and to all generous spirits of today.

But Calvin was more, and did more, a good deal more. He was invited to the city of Geneva when he was still a young man, to assume leadership of the religious and civic forces of the municipality. He went, and soon left no doubt about his willingness and ability to lead. He pressed so vigorously for certain reforms that he could not withstand the reaction. He was banished for a time. Then he was called back. He made a thorough job of it. He found Geneva what historians have pronounced one of the most noxious moral pest-holes of all Europe. After he had gone far with his life-work as moral reformer and statesman, John Knox went over to see with his own eyes what rumor had reported to him in Scotland. He returned after his visit to testify that Calvin's city of Geneva was the "fairest" expression of the kingdom of

heaven which had been seen upon the earth "since the days of the apostles." Knox saw to it that Scotland became "Calvinistic."

Who, then, is a Calvinist? The man who saws away with old theological formulas, and will have none of the new and vigorous doctrines which his day produces? John Calvin himself was the farthest from being this type. He not only accepted, he originated, some of the most radical new doctrines of his day. His system of theology was the freshest thing there was in the thought of his times. He committed revolution in his intellectual world. His system deliberately attacked, and in large regions destroyed, the accepted theology and philosophy of his age.

Who is a Calvinist? Is he the man who makes theology the end and all of religious regularity? Such an one only remotely resembles the young Calvin, and not at all the Calvin of maturity and of enduring history. It is most unfortunate that so many should associate the name of this great statesman and society-builder with a system of theology. Calvin had finished his voluminous "Institutes" by the time he was 27. He left them at the end of his life in practically the form they had assumed in that early period of his life. The latter and the fruitful half of his life was devoted, not to formulating theology, but to cleaning up a city, and building a community. Most moderns are astonished to learn that Calvin was not a minister, not a priest, not a monk, not an ecclesiastic of any rank or ordination. He was a layman. He was very much of a preacher. But preaching was his means of putting over his sturdy social message, his medium of social reform, his implement of statesmanship.

Again, who is a Calvinist? Is he the heresy-hunter? We shall never be allowed to forget that Calvin consented to the burning of Servetus. A later generation of Calvin's admirers has erected on the alleged site of that fire a monument commemorating the event and apologizing for the part the great Calvin had in it. This has always seemed to us something of a presumption and a gratuity. Nobody today can help regretting any part which Calvin had in so disgraceful an affair. But a monument ought to be raised to Calvin's forbearance, his protracted resistance to clamors to do what prevailing practice and ethics in his day approved.

Servetus, from all accounts, was a pestilential fellow. He was one of those impossible cranks, the like of whom our own feverish society often makes short and heartless work of, though we no longer burn social offenders at the stake—unless they are helpless Negroes—nor, happily, is it considered proper in liberal circles to persecute even cranks because of religious heresies. As a matter of fine discrimination, Servetus was not burned because of his theological heresies. He was impossible socially, temperamentally, intellectually. Calvin bore with him, and actually defended him again and again. Only after excessive follies on the part of the man himself, and great pressure from those who could not abide him, did Calvin finally yield. Calvin, unfortunately for his repute in history, was clothed with more power than one man can wholesomely wield, and his consent finally imposes upon him the historical responsibility for the disgraceful event.

Calvin was far from being a heresy-hunter. Rather he

was himself a heretic. For many he was the arch-heretic of his age. His heresy put him in grave danger of his life. He would have gained short shrift if he had ventured into some portions of Europe after his heretical theological works became widely circulated. No, the heresy-hunter can scarcely be classified as a Calvinist.

Well, then, who is a Calvinist? A Calvinist is pre-eminently a community-builder, a citizen who does his utmost to marshal the moral forces of his age in purifying and giving the cleanest prosperity to the society of which he is a part. He makes a religion of such ideals and activities. He lays aside theology for the task, or carries all the theology he counts worth preserving into the renovating social process to which he dedicates his life and all his powers. Though he find the community into which he enters a veritable pest-hole of immorality and social degradation, he leaves it the fairest expression of heavenliness and wholesome human life of which the best and holiest men of the ages have vouchsafed the vision.

If this is a Calvinist, God help us! How greatly does our modern American civilization need Calvinism!

The Cross-Word Puzzle

A Parable of Safed the Sage

KETURAH SPAKE unto me, saying, All of our friends, and all of our friends' friends, and all of their friends are laboring over Cross-Word Puzzles.

And I said, In my youth we had the Fifteen Puzzle, and there were folk who went Crazy because they could not move the Little Squares around so that 15, 14, 13 could be made into 13, 14, and 15.

And she inquired, saying, I also remember that, and I have forgotten whether it could be done, or whether they were wasting their labor.

And I said, If I remember right, it was always possible to get the First Twelve Numbers in place, but one could never be sure of the Last Three. I think there were six possible combinations of those three letters and that three could be worked and three could not. And I think they found that in any combination where there were two or three in order, the third could be brought into place, but never otherwise.

And she said, Look at this Literary Checkerboard. What is a word of eight letters that meaneth truth?

And I said, That is easy; it is Veracity.

And she said, That is the First Horizontal. Now let us try the First Perpendicular.

And I said, This soundeth like Geometry.

And she said, What is a word of seven letters that meaneth a protection against Small-Pox.

And I said, Vaccine; this is play for Children.

And she said, Be not too quick to congratulate thyself. What is a word for something immature?

And I said, Flapper.

And she said, It must have Six Letters and begin with E.

And I said, Embryo.

And she said, Thou art doing well. Now give me a word of five letters for friendship.

And after I had Worried about it quite a while, she said,

Thou art not Omniscient. It is Amity.

And I said, If thou knewest, wherefore didst thou let me labor in vain?

And she said, I thought it would do thee good.

And I said, Let me see that Speckled Diagram.

And before long I was hard at work on it.

And Keturah said, I perceive that now we shall go over to the Great Majority. Henceforth thou will never be content till thou gettest the answer to the Daily Puzzle.

And after I had worked two or three, I said unto Keturah:

Life is a Cross-Word Puzzle. And some folk make a bad guess in their very first word. The word is Veracity, and they think it is Capacity, and they work out half the puzzle in that way. And it seemeth to give Satisfactory results for a time, but it will not work the Puzzle. And they think they find a solution to life's mysteries in Meanness, whereas the key-word is Kindness, and they write in the word Doubt where Faith ought to be.

And Keturah said, Faith and Kindness and Veracity are good words anywhere.

And I said,* They go far toward giving the right answer to any Puzzle.

V E R S E

Beauty in Sorrow

THE only thing to cheer me,
Beneath a heavy load,
The beauty that is near me,
The roses in my road.

A bit of new grass creeping,
A butterfly of gold,
The first spring bloodroot peeping
Through dark and pulpy mold.

When even God is hidden,
Because I will not see,
A swallow's call unbidden
Will bring Him back to me.

CATHERINE CATE COBLENTZ.

God's Peace

HOURS I have known when color, song or
friendship
Rang in my life as water through a valley,
Thundering spring, and hurling silver tumult
Into the sunlight.

Joy is no stranger sudden and amazing,
Yet I have found no solace in a lifetime
Dearer than this new touch upon my spirit
After her travail.

Still as the snow and cool as windy fingers
Soothing a fever, peace is come upon me,
Mightily healing, deep beyond all measure,
Past understanding.

MARGUERITE WILKINSON.

(EXTRACT from letter from J. W. Cook, M.D., to Mr. Robert E. Speer, dated October 29, 1925)

"I have learned so much in many ways the last several years - I have gradually awakened to the wonderful possibility of realizing the fact that Paul presents "Christ in you the hope of glory" as a possibility for every Christian, as the longed-for hope, the power, the motor force that we need so much today. Christ as a living power within a man - not only a way-shower - this is what I feel we all need and it seems to me to be the only hope. The little I understand this, the little I practice it has meant more to me than I ever dreamed. Now I have a message, however crudely I can express it. I had hoped that it might be God's will for us to return to Persia, but I have tried to understand that God has a plan for us and only if it is His plan for us to go, do I want to go. All men are sons of God and service anywhere is service to God. I am terribly anxious to serve where I can be of the greatest use.

"The book by Dr. Usher which you so kindly lent to me in 1918 was the book which opened my eyes to the idea of Christ living in a man - actually a possibility."

procession of the American. There was a tendency to delay on the part of the Chinese, but the commander turned his 6-inch guns toward the city and threatened bombardment. Some Chinese were thereupon immediately executed, the Chinese general and his officers walked for three miles in the funeral procession, and the whole thing was over in 48 hours. "That," says Mr. Noyes, "is the meaning of England's sea power." It is also the meaning of some other things that have happened in China since June, 1924. For there was no ghost of a trial for the men executed; no particle of right for the British gunboat commander to demand such barbaric revenge for a murdered American; nothing, in short, in law, justice or international precedent to condone what was done. There was nothing but brutal, bloody, barbarous "sea power." And if Mr. Noyes expects the people of the United States to gain a new appreciation of the value of Great Britain to the goodwill and welfare of the world on the basis of such incidents as he has cited, he has another guess coming.

The Illuminati and the Religion of the Yokelry

OUR HIGHLY SOPHISTICATED but ill-informed contemporary, the American Mercury, which delights to hold up to laughter, often richly deserved, the simplicities of rural America—meaning that little portion of the continent which lies west of the Palisades of the Hudson—occasionally suffers the fate of all chronic merry-makers and springs a joke which is a boomerang. In the current issue there is an article on "The Baptists." As the writer of this article sees them, the Baptists are, with negligible exceptions, unanimously adherents of fundamentalism. "A Baptist, still theoretically, could reconcile his belief in the Bible with the evolutionary teaching and still remain a Baptist. But it would be hazardous for him to do so and few ever take the risk." Their three hundred colleges are mere jokes to the mercurial intelligence. "Many of these institutions bear high-sounding names, but most of them are simply country high schools. Probably a majority of their professors, at least of the male sex, are or have been Baptist preachers." Baptist theology, with its doctrines of biblical inerrancy and all the rest, "is all very simple and, to a rustic, overwhelmingly convincing." But perhaps the choicest gem in the collection is this: "The Campbellites are rapidly uniting with the regular Baptists, but there are still many of them in Pennsylvania, Virginia, Kentucky and Ohio." Like the entertaining "Americana" published monthly in the same magazine, these amusing "Mercuriana" require no comment. To read is to laugh.

Japanese Students Against Militarism in Schools

AMERICA is not the only country in which military drill in schools and colleges is growing to be a live issue. Agitation is beginning in Canada, and even in Japan it is evident that there is strong protest against the present policy of the government. By a vote of the diet last April, compulsory drill periods of at least three hours a week were placed in the curriculum of all Japanese colleges and high schools. Student military training was

adopted to a large degree as a sop to Japanese militarists for the reduction of the term of service in the active army from two and a half to one and a half years and the reduction of the size of the army by four corps. At almost the same time the government took steps to guard against any student protest, among other regulations requiring the disbandment of any student organization proposing to discuss modern social problems. It is now clear that such requirements as these cannot remain indefinitely in effect without strong student protest. Mail from Japan tells increasingly of student meetings in which agitation against the offending regulations has been proposed, as well as of the activities of the police in rounding up both students and faculty members suspected of social liberalism and anti-militaristic sympathies. It appears that the center of the incipient protest is in Waseda university and Aoyama Gakuin, Tokyo, and in the government schools in Kyoto. While one of these is a mission institution, communications from Japanese leaders lament the fact that, on the whole, Christian students and Christian leaders of all ranks have been slow to express their opposition to the militarizing of the schools and their support of agitation looking toward social advance. This may be evidence of warped point of view, but it crops out again and again in recent correspondence.

Is Britain About to See Political Readjustment?

THE RESIGNATION of Sir Alfred Mond from the liberal party of Great Britain may presage some remarkable shifts in the political situation in that country. The obvious wrath of Mr. Lloyd George indicates that liberal leaders sense the precarious position in which they stand. No politician in a normal mood would refer to a man of such influence as Sir Alfred Mond as Mr. George did when he sneered at his Jewish lineage and compared him with Judas. The occasion for Sir Alfred's crossing the house has been the land reform proposals of Mr. George, now liberal party policy. Under the leadership of Mr. Baldwin, the conservative party has adopted so inclusive a policy of social reform that it offers a tempting haven to men who are not ready to accept as drastic a program as is implied in the breaking-up of the great estates of England. There is no guarantee for the liberals that others of that party, equally out of sympathy with the Lloyd George policy, will not follow Sir Alfred Mond.

Will Liberals Leave The Center?

ON THE OTHER HAND, the press of England is increasingly discussing the possibility of union between liberals and labor. The labor press, to be sure, rejects the suggestion with heat, and such a careful liberal organ as the Manchester Guardian, after commenting on the idea asks gloomily, "How is the thing to be done?" But Mr. Keynes in the Nation, Mr. Gilbert Murray in the Contemporary Review, and Mr. Garvin in the Observer are all playing with the idea. Some of them are openly advocating it. There is reason to suspect that Mr. Lloyd George is in favor of it; Mr. Garvin says that Mr. MacDonald, Mr. Thomas, Mr. Snowden, Mr. Clynes and Mr. Henderson are

now in a mood to consider a working alliance with liberalism. The only group which is marked as utterly intransigent is the staunchly socialist wing of the labor party, led by Sidney Webb. All kinds of speculations are possible in the present situation. Suppose the political contest in England should become a clean-cut one, with the Lloyd George type of liberal flocking to the labor side, and the others going tory. How long, then, would Mr. Baldwin's enlightened conservatism stay in power? As matters now stand, it is admitted that the Baldwin party is due for a long reign.

Again—"The End of Foreign Missions"

THE MISSIONARY ENTERPRISE, as conceived by the protestant churches of America, is on the verge of great change. Only this can explain the action of the federation of woman's boards of foreign missions in greeting as "a great message of hope" the report on foreign missions adopted by the recent Evanston student conference. That report, printed in the news columns of this paper on January 14, was probably the most drastic criticism of the missionary enterprise as it has been conducted ever adopted by a general religious gathering. It represented the conclusions of a body which had reacted almost savagely against the presentation of foreign missions made by an avowedly liberal mission executive. Yet now the women's federation commends this report to its constituencies for their careful consideration, and specifically endorses some of the proposals it contained.

To understand the significance of this action by the women's federation it is necessary to recall some of the conclusions reached by the Evanston conference. The very first of these was that "denominationalism should be absolutely cut out of the spirit and method of the Christian enterprise abroad." The second held that this enterprise should in the future be regarded as a mutual one, with students, teachers, and Christian workers being interchanged between west and east, rather than with all the recognized missionaries traveling from the west to the east. From these beginnings the conference went on to endorse a missionary program which contained such features as these:

The absolute separation of the Christian enterprise from all forms of imperialism and exploitation, both economic and political.

The recognition by the western missionary that his task is the elimination of himself at the earliest possible moment.

The recognition by mission boards of their obligation to exhibit more candor in reporting to their constituencies, without regard to the effect on finances.

The recognition that the missionary frontier is no longer geographical, but social and economic and political.

The need for the introduction of the courage and moral vision of youth into the missionary councils of the churches, and the placing of young people on mission boards.

On November 6, 1924 there was published in *The Christian Century* an editorial entitled "The End of Foreign Missions." The burden of that editorial rested in these words: "The task of making life in this world Christian cannot be

separated into geographical departments. Any distinction as between 'home' and 'foreign' in the present spiritual enterprise of the church is wholly artificial, and cannot but undermine the effectiveness of our total impact. . . . To take world-embracing issues and then to seek to divide them up into geographical sections is about as sensible as it would be to tackle mathematics on a geographical basis." This editorial was widely resented by missionary executives.

It has taken the Evanston conference and the federation of woman's boards of foreign missions just a little more than a year to come to the position expressed in our editorial. For the women's boards, in addition to their action on the Evanston report, laid out a future procedure for their own organizations. This began with the recognition of the campaign for world peace as their primary concern, and laid down work against military training in American schools, education for intelligent use of the ballot in America, the enlistment of support in America for China's appeal to the nations, the proclamation in America of the international dangers in the employment of women and children in the orient's new industry, the revision of the American and Canadian immigration laws, and the passage of new American naturalization laws, as their main interests for the coming year. Even a hasty reading of such a program will show the extent to which almost one-half of the protestant missionary organizations in the United States and Canada have abandoned the conception of their responsibility as "foreign."

We say it again: The missionary enterprise is on the verge of great, of fundamental, changes. For ten years or more, mission board publicity has proclaimed the arrival of a new world. The mission boards are about to awaken to the truth of their own publicity. For one of the inevitable consequences of the arrival of a new world is a radical change in the institutions once fashioned to deal with a world that has passed away. The attempt to wrestle with the problems of this new world on the old carefully delimited geographical basis is a pitiful anachronism, foredoomed to failure. It is a happy omen that the women's societies, at least, see this. A few more years of such programs as that adopted at Atlantic City and the nonsense of dividing attention and allegiance between a "foreign" society and a "home" society will cease.

How long will it be before the mission organizations not under the control of the women catch up with the age? So far, the characteristic reaction of these "men's" boards has been either, in the face of an acknowledged lessening of church support, to call frantically for reenlistment, or to send out commissions of investigation to the far places of the earth in order to find out what is the matter. Both gestures are futile. The committee of investigation is futile, because the source of the trouble is not in the far places, and the commissions, with a few exceptions, are not composed of the sort of persons who know what to look for, or what they are looking at. The call to reenlistment is futile, because it seeks reenlistment in support of a program which the churches instinctively know is inadequate, antiquated and without much vision. Mission executives everywhere are complaining that ministers and church members show no enthusiasm for regular church missionary programs. The

reason for that is simply that there is nothing in these regular programs—with their mechanical budgets, their routine interests, their idea that the salvation of the world is intimately connected with the magnifying of a denominational order—to arouse anybody's enthusiasm.

There is no cause for pessimism. The tide is running strongly in the direction indicated by the Atlantic City resolutions of the women's federation. If, in November of 1924, *The Christian Century* said that the time has come to do away with the word 'foreign,' at Evanston there was general agreement when a returned missionary suggested that the time has come to do away with the word 'missionary.' In some way the church at large, dim as may be its comprehension, is coming to have an intelligent opinion on this matter. Hard as it may be to break the customs, methods and modes of thought which have resulted from a century of use, the mission organizations of protestantism will almost all soon make drastic changes in their programs and proposals. Their salvation from the apathy which now defeats them lies within. They are coming to see this. Hence they are on the verge of change.

Impotent Liberalism

NO DOUBT religious liberalism has its ethical advantages over orthodoxy. It has saved men from the world weariness into which they were often beguiled by orthodoxy and has set them back upon the moral problems of mankind. It has delivered them from a slavish dependence upon a canon which frequently sanctified primitive ethical standards merely because they happened to be implied in social customs which the canon enshrined. It has initiated a wholesome reaction against the unbalanced emphasis of certain types of orthodoxy upon divine grace with its consequent supramoralism, always bordering on antimoralism. These are all ethical achievements. But one begins to suspect that liberalism is spending too much time in gloating over them. Is it moving on to new conquests, and is it, in humility and repentance, preparing to guide the human spirit out of the world of ethical confusion and spiritual futility in which it still finds itself? Is there not something disquietingly fatuous about the spirit of modern religious liberalism? It prides itself upon its return to "the simple religion of Jesus," but liberalism is not simple, at least not simple in heart. It is sophisticated. It is as anxious to tell the world what it doesn't believe as what it does believe. It revels in its sense of intellectual superiority over the poor benighted folk who still live in the middle ages. It is of the renaissance rather than the middle ages. Perhaps that is an advance; but St. Francis was, after all, closer to Jesus than Rousseau.

The primary source of liberalism's ethical weakness seems to be the fact that it arrived at its position, pressed by the intellectual rather than the moral needs of modern man. Traditional religion failed to satisfy either the mind or the conscience. Its spiritual affirmations were couched in concepts which modern science had emptied of meaning. Its ethical fruits were too individualistic to meet the needs of a socially complex age. The result was two types of secular-

ism. The one was the secularism of the educated classes and the privileged people who suffered too little from the moral limitations of modern society to sense the ethical needs of our day but who did have sufficient knowledge of modern science to see that it invalidated traditional religious concepts. The other was the secularism of the working classes, most ruthlessly and consistently expressed in Marxism, who were outraged by the impotence of organized religion before the demons of greed and hatred which fret the life of modern industrial society.

Modern liberalism can claim some victories over the first type of secularism. It has made religion again intellectually respectable. It can claim no advance against the second type of secularism because it has not made religion morally unrespectable. It did for a while don the robes of the prophets and spoke passionately of the "social gospel." It could not quite escape some of the ethical implications of the "simple gospel of Jesus" to which it returned, because it could not defend the theological absurdities of so many of the accretions to that simple gospel. Yet it has never developed any real fervor for the advanced ethical positions of Jesus. It accepted the theological simplicity of Jesus but it has never really shared the ethical attitudes of Jesus which sprang from his simplicity of heart. Thus it emancipated modern theology from Graeco-Roman theology, but it did not divorce modern religion from western European civilization. It probably would not be unfair to say that the Anglo-catholics who returned to Jesus by way of the middle ages have performed the latter task more effectively than the liberals who returned to Jesus by way of the renaissance.

Perhaps nothing else could be expected, particularly in America; for America has large masses of socially privileged people whose economic margin has made some kind of higher education possible, and that education has usually been scientific rather than humanistic. The problem with which these people confronted their religious leaders was to give them an interpretation of religious verities which would not outrage their reason. Their souls were imperiled not by an inhuman civilization but by inhuman nature. America has comparatively few of those miserable people, who bulk so large in the nations of Europe and who bear upon their backs the burden of an inhuman, completely secularized society. We ought not to disparage the work of intellectual readjustment which modern science has made necessary. It is no easy task to guide the mind of man through the confusion which the destruction of ancient world views has caused. But it is not unfair to point out that an intellectual task is easier to perform than a moral one; and modern liberalism has hardly begun the task of guiding the conscience of man through the moral confusion which characterizes our age.

We may be able to put God back in nature by a little serious thought, but we can not put God back in society without much cross-bearing. In America, at least, theological liberalism is so enmeshed with economic privilege that the prospects of its undertaking the second task with passion and power are slim.

It must be said that the moral weaknesses of liberalism are not all due to its more or less accidental alliance with the economically privileged classes. That alliance may be

the task of putting God back in nature. It performed that task too well. Which, being interpreted, means that it has emphasized the immanence of God too strongly. Confronted with evolutionary theories which seemed to imperil its theism it engaged in the highly useful strategy of absorbing its foes. God, said liberalism, works in nature and through nature. It had the right to say that; but it was said with too little qualification. The result is that liberalism has been tempted into an attitude of fatuous optimism. It cannot see sin any more. Since it believes that God is good, and that God is also in nature, it cannot completely escape the logical consequence of finding everything good.

Of course liberalism, except where it degenerates into Christian Science, is not foolish enough to press that conclusion too severely; but neither has it been able to escape it. The fact is that it does not see sin in individual life as it ought and it is therefore not able to offer effective aid to the anguished soul which cries, "I see another law in my members which wars against the law of my mind, bringing me into captivity to the law of sin which is in my members. O wretched man that I am, who shall deliver me from the body of this death." It does not see sin in society as it ought, the sins which creep into society because it grows out of nature and imbibes its predatory instincts as it is nursed at nature's bosom. It does not see the sin in nature because it chooses to look upon nature through the spectacles of its thoroughgoing monistic theism from which it has taken even the saving qualification of belief in a devil.

Former President Meiklejohn of Amherst is reported recently to have shocked a group of liberal clergymen by bewailing the loss of belief in the devil. If he is reported correctly he is on the right track if we regard his words with the sense of humor in which they were undoubtedly spoken. For it was a true religious instinct which issued in the traditional fear of the devil. It was the instinct for moral conflict. Whatever may be true about the evolution of life it ceases to be automatic when it reaches human personality and progress becomes a matter of moral choice. Nature is probably the real devil, and creation, as Professor Santayana has suggested, is probably the real fall. There is of course no guilt in the blind cruelty of nature and in her unconscious inertia. But nature is the devil when she rises to consciousness in man and confronts him with the battle between his instincts and his ideals.

This is a battle which a cultured mind cannot win. Only a courageous heart is equal to that conflict, and its faltering courage must be strengthened by communion with a God who is better than nature and not altogether involved with it. Which is simply to say that the kind of theism we need for a morally potent religion is a theism which evolves out of ethical rather than intellectual need. That is essentially the theism of Jesus and of the prophets.

Liberalism is under the vain illusion that it shares the religion of Jesus; but it does not, and the proof is that it does not share his moral passion. Liberalism has been captivated by the theological simplicity rather than the moral splendor of Jesus. If it would share the religion of Jesus it must become more simple minded or, perhaps it would be better to say, more simple hearted. That is no easy achievement in a sophisticated age, but it is a prerequisite of the

kingdom. It alone will give us the power to break with the sins of greed and hatred which make modern life miserable and from which suffering men are crying vainly to the modern church for deliverance.

Thoughts After the Sermon

II.—Dr. Holden on "Christ and Life Values"

MY ANSWER to this sermon, which appeared in The Christian Century of January 28, is full and unalloyed assent. Its thesis is beyond dispute. I imagine it is beyond anybody's dispute, not alone those who like myself are committed in advance to any good thing that may be said about Jesus Christ. That Christ brought with him and left behind him in the world a new standard of values is the heart of our Christian conviction. His consistent attitude of impartial reverence for men as men, wherever he found them in the social scale, has given him the precedent place among all moral teachers. His acceptance of men not for what they happened to be at the moment he found them, but for what they might become through the added factor of knowing that he believed in them, is the secret of his creative and saving power in the realm of personal character.

Jesus acted on the principle of the everlasting changeableness of human nature. He regarded no man as a fixed object to be measured and judged for the qualities that could be inventoried in him then and there. He saw that a soul would be one kind of soul if he were regarded by his fellows as a fixed quantity, and another kind of soul if he could be made conscious of himself as the object of somebody's moral trust. If we measure and judge any man in terms of character it is necessary for us to take account of much more than can be found in his individual personality; it is necessary to take into account also the attitude of others toward him. No man is just an individual. Surrounding the individual person, interwoven with his innermost self, are the thousand influences that play upon him from the complex social order of which he is part and parcel. Change this social milieu which belongs to him, and you change him. Introduce another strong personality into his life, from whom he feels a new affection going out toward him, a new trust, a new demand upon him for a divergent kind of conduct, and you change the man.

Our lives are all indeterminate, flexible, subject to change. Christianity has built itself on that. Christ's whole attitude toward men presupposed that. All his contacts with men and women, as Dr. Holden showed, were investments of trust in what otherwise was untrustworthy human material. This was true of Simon, the unstable, whom he called Peter, the rock; of John, the son of thunder, who grew under Jesus' friendship into an apostle of gentleness and love; of Zaccheus, the publican extortioner, whose soul was changed by the unwonted and surprising attention which Jesus bestowed on him. In Judas perhaps he failed. There must always be a percentage of failure in even this most divine method of dealing with the stuff of human personality. And yet perhaps his failure even with Judas was not a total loss. Anyhow, this method of Christ is the method of creative redemption. It saves because it makes of each

more clearly suggesting the world-wide cooperative attempt to set up the rule of God—will almost certainly be evolved. But it is the enterprise, not the name, which counts.

Christ at the Door of the Senate

FOR ONE BRIEF DAY—Wednesday, January 27*—Jesus Christ stood at the door of the United States senate and knocked. He would have come in. There were some within who would have admitted him. But the majority said no. The debate was intense. There was unaccustomed gravity and candor in the speeches. The senators seemed to know that they were dealing with a great issue of conscience; not an issue of juridical technique, nor an issue of party politics, but one deep-rooted in the spiritual life of mankind. Such an issue could not be discussed in trifling words or tones, nor in the casuistries which disguise partisan interests. The speeches were all on a high level of personal and intellectual dignity. The interruptions were accepted without querulousness and the points made were plainly honest points and the replies plainly honest replies. The entire debate was worthy of the noblest traditions of the senate.

Whether Christ had waited at the senate door on other days of this long debate is not for us to say. But we cannot think he was much concerned with the argument pro and con on the question whether the court is or is not a part of the league of nations. We cannot think he was much concerned with the argument pro or con on advisory opinions. These were technical issues. They carried implications, to be sure, which concerned him. But as he passed the senate door while these issues were being discussed it is hardly likely that he tarried long. He would wait until the senate passed beyond the discussion of advisory opinions and all technicalities, and came to the really vital issue in the whole controversy. No doubt he wondered as from day to day he stood outside the door whether the senate would ever get to the vital issues; whether anyone would be brave enough—or shrewd enough—or naïve enough—to bring it up. But on January 27 he heard the clerk read the words of a certain reservation:

That the adherence of the United States to the statute of the world court is conditioned upon the understanding and agreement that the judgments, decrees and advisory opinions of the court shall not be enforced by war under any name or in any form whatever.

Never before in a human parliament had Christ heard a proposal like this. Adumbrations of it he had heard when the supreme court of the United States was set up, more than a century ago. But for a world institution, involving all the nations—not until now had such an idea reached the floor of any parliament.

And Christ tarried through that day, waiting outside the door, knocking ever and anon. Some senators hearing the strange sound, though not knowing it was Christ, said, We must let the stranger in. Others said—also not knowing,—

No, if we let him in he will take the helm and direct the ship, and we dare not trust our precious cargo to his unfamiliar hand. Still others said—also not knowing—and they outnumbered all the rest,—We really ought to let him in, but if we do his presence will embarrass the other nations; they will not receive him; they are wedded to Mars and will not have this stranger.

The debate waxed more and more intense as the day wore on. And Christ still waited, and knocked at the door. Once it seemed as if his presence and his hushed but urgent knocking would throw the senate into turmoil. Some one charged that those who asked the senate to let Christ in had invited him to the door not because they sincerely desired his admittance, but because they wished to embarrass their colleagues of opposite opinion, and to embarrass the other nations which had consented to an alliance between their world court and Mars. Thereupon noble replies of unquestionable sincerity were made by those who wished to let Christ in. The leader was asked if he was really in earnest in committing the United States not to use war to execute a judgment of the world court. In his reply this opposition leader went so far that many thought he actually intended to drop all opposition to the court if the senate would cast Mars out and let Christ in through the door of this reservation. At last came the vote on the reservation—a momentous vote, a vote without precedent. The reservation was lost. Mars was kept in his immemorial place and Christ was turned away.

But Christ did not go away sorrowful. I shall come back again, he said, and they will hear me and will let me in.

Playing the Part

A Parable of Safed the Sage

MY LITTLE GRANDSON is in School, and playeth Football. And he is Disappointed that he did not make the Heavy Weight Team, for he weigheth, as I judge, about Sixty Pounds. But he beareth his Disappointment bravely, and playeth Hard and Long after School. And there was a day when he was to go to a Party at Six O'Clock, and he showed up at a Quarter of Six, Covered with Mud. And then for the first time he disclosed the fact, which had just come to his Memory, that it was a Dress Party, and he was to be a Cowboy.

And the daughter of Keturah said unto him, My dear, there is not time that I should Bathe thee and also dress thee in Costume.

And he said, Huh! I do not need to Bathe. I am a Cowboy!

Now there is a Principle recognized among Scientists and Theologians which is called the Parsimony of Nature which assumeth that a needlessly great cause will not be wasted in producing a given result and I know not why it should not apply in the field of Dramatick Art and Fancy Dress Parties.

For hath not that Actor become an Agelong joke who Blacked himself all over that he might properly play the part of Othello? Why should he be any Blacker than the

*See the supplement to The Christian Century of February 11, 1926, containing a full report of the debate in the United States Senate on Senator Moses' resolution.

meetings of the federal council in America, or of Copec in England, or of the national Christian councils in China or India or Japan, or even in such an international assembly as that which met at Stockholm. The agenda is inevitably the same: What are we to do about this mounting spectre of color? How are we to secure a type of education which can win the race with chaos? In what manner can the social adjustments be secured which will free us from the menace of war, of poverty, of a destructive industrialism, of commercialized crime and vice, of lawlessness? How can worship be sustained and enriched in a day when science has become a shibboleth? By what means can we bring moral renewal to lives exhausted and debauched under the fierce conflicts of modern living? These are universal questions. For them we must find universal answers.

What does this new condition mean for the work of the churches? As has been said, it means that the attempt to bite off a little bit of any one of these problems and say, "We will deal with this in terms of Asia, without reference to the rest of mankind," has become transparently absurd. Even more than that, it means that the churches must reorganize their aims, their thinking, and their technique.

They must carry to its logical conclusion the advance toward unity of study and program on the part of the protestant denominations already made. Such bodies as the international missionary council, the foreign missions conference, the home missions council, and the like, represent a long step in the right direction. But these bodies are still hampered because they are still forced to act as though the problems with which they try to deal could be herded within national boundary lines. It is accepted, among most of the churches, that the difficulty of the task demands some unity of approach. Now it needs to be equally seen that the same difficulty demands that the various problems be considered as units.

The churches must learn how to face these issues cooperatively. By that, it is meant that *all* churches, on no matter what continent, must be regarded as having an equal stake in the outcome, and so must be invited to share together in the task. Here is left room for that high type of devotion which takes the western Christian away from his own home and kin to live and counsel and work with the Christian of the east. Such service, insofar as it is expert service, will be increasingly requested by the churches of the east as the size of their task becomes more apparent to them. But at the same time, the principle implies that there should be a place for the eastern Christian who will come to the aid of the churches of the west as they seek to understand and plan for the responsibilities placed on them. Desultory ventures in this direction have marked the course of western churches in the last year or two, frequently with notable results. It is time that this cooperation became a settled policy, regularly maintained.

The churches must reorganize their agencies to meet these new demands. If they prefer to work through a multiplicity of agencies, the only sensible division between agencies will be on a basis of questions faced. A board of race relations, treating that issue in its world aspects, is a possibility; a board of home missions, trying to isolate the race question south of the Mason and Dixon line, is an

absurdity. If they feel that even by this division between problems there will be loss of grasp and power, then they will have to consider how best to bring their expeditionary forces under one command.

More important than this reorganization of technique, however, is the reorganization of thought which will bring into service a new type of mission worker, mission executive, and mission appeal. If the mission task is conceived as a task to be faced cooperatively around the world, then the mission worker appears in a new light. As the churches of the west reach out for the help which can be given them by workers from the east, they will have very clear ideas as to what sort of people those workers are to be. They will have to be persons of experience, of mental grasp, of recognized ability. When they speak, they must speak as men and women who have a right to be heard. Precisely the same tests must be applied to the men and women who are sent from the west to share in the Christian enterprise in the east. They must be men and women who, in struggle with the universal problems of the period, have shown at home that capability as mission workers which assures to them a respectful hearing when they seek to counsel others.

The mission executive becomes thus a new type of person. He is no longer one whose interests are held within any geographical field. The world is his parish, his field of battle. He recognizes the man in similar position in other lands as a coordinate strategist. So he gives his major attention to the study of issues as they demand attention in the country in which he is placed; he depends on the executives in other countries to follow the same course. It thus becomes easy, when an exchange of workers or of information is necessary, for a pooling of understanding to take place. And the executive becomes, not one who will venture to speak with finality on what is to be done in fields where his knowledge is limited; he becomes one who has earned the right to speak with authority of issues with which he has personally lived and wrestled, and who can at the same time understand and counsel intelligently with the leaders who face those same issues in other environments.

And the mission appeal takes on a new character. It becomes not a call to philanthropy, but to cooperative service. It no longer places any part of the world or any human being off in a separate compartment, like some cage at the zoological gardens, full of strange animals to whom the beholders may, if they desire, toss a few peanuts. It shows a whole world desperately beset; men bewildered and tempted; all alike seeking heaven while all alike stand on the brink of hell. It shows that there is no salve for conscience in sending money or men abroad while evils wax at home. It does not in the least release from the responsibility to use the abundant resources of any one part of the world in comradely cooperation with the workers in less fortunate parts. But it brings Christians up squarely against the obligation to see to it that they throw all the resources which are required into the struggle in which they are personally enmeshed.

For such a cause as this foreign missions is a misnomer. Christian missions is a possible substitute. As the experience of the churches enlarges some better term—some term

syndication in the daily press? How about the common, or garden, variety of poet, whose offerings appear timidly in a book of eighty pages or so, deckle-edge paper, 14-point type, double-leaded, board covers, at two dollars net, with fifty copies autographed by the author at ten dollars? Does this kind of a poet pay? Can hustling America afford to have him around? We now have court evidence which would seem to give him an established place among us. For Mr. Clarence P. Crane, of Brooklyn, has gone into court to prove that it has cost his daughter, Nathalia Crane, \$412 to act the part of a regular poet during the past year, while her two books of verse, "The Janitor's Boy" and "Lava Lane," have brought in a total of \$1,392.90. A simple act of arithmetic makes it clear that Miss Crane has a profit of \$980.90 to show. While not large, such a showing is not bad for an eleven-year old. And if a child poet can be made to pay dividends of 238 per cent, what may we not reasonably expect of our full grown rhymsters?

Instead of Foreign Missions

THE END of foreign missions is here. Any approach to the religious problems of the world which conceives those problems in geographical terms is outworn. The complacency which regards a certain part of the world as Christian, distinct from another part of the world which is unchristian, can no longer endure. We face a riven world, terribly in need of the gospel in all its parts. Missionary bodies may still cling to the word 'foreign' in their titles, but they place work at home at the head of their programs. The advance of the kingdom does not depend so much on what happens during the next fifty years in the back ranges of Asia; it depends tremendously on what happens among the masses of men who may think that theirs is a Christian civilization.

Even if the churches wished to perpetuate their outworn ideas of foreign missions, they could not. The peoples who have been regarded as complacent objects of a kindly philanthropy are such no longer. They object to being thought of as objects of charity. They do not hesitate to compare their cultural, and even their spiritual, inheritance with the inheritance of the west. Western bounty no longer holds out attractions to the leaders of these peoples; emulation is leading the masses to become almost as self-consciously independent in spirit. There are, to be sure, still a few undeveloped fields in which foreign missions, in the old sense, can survive. Most of Africa presents such a field. But even in Africa the signs of the coming change are to be discerned.

In thus describing a situation which has come to pass there is intended no suggestion that the field of usefulness open to numbers of foreign missionaries is closed. Still less is there any thought of aspersing the devoted service of those who at present carry on the high traditions of this wonderful order of Christian workers. For years to come there will be calls for workers of the same tradition. They will have even greater usefulness than in the past, for they will be persons who go at the direct invitation of the churches in other lands to render help that is admittedly needed. Particularly in those forms of service which have

to do with fields where the west has an acknowledged advantage—medicine is a conspicuous example, certain forms of teaching and research furnish others—will the call for overseas service persist. But the continuation of such service does not imply the continuation of the foreign missionary concept out of which it was originally born.

One evidence that the end of the old foreign missions has come is to be found in the fact that we can no longer sing our foreign missionary hymns. Three weeks ago the pastor of a church in Brooklyn, after a protest by a speaker from India, promised that his congregation would never again sing Bishop Heber's, "From Greenland's icy mountains," without dropping out the verse which refers to the vileness of the habitants of the east. A year ago the interdenominational missionary conference at Washington was forced to see the incongruities in another verse of Heber's hymn. Three months ago the annual convention of a denominational missionary society stopped in the midst of a verse in order to accomplish some on-the-spot editing of the word "heathen" in the hymn, "Tell it out." Increasing portions of the church cannot seriously announce the doctrine of the fate of the non-Christian world implied in "O Zion, haste." The day of the foreign missions out of which those hymns sprung has closed.

This does not mean, of course, that the purpose of the foreign missions of the past has been achieved. The kingdom has still to be set up. The rule of Christ has still to be established. The salvation which he brings has still to be made known to all the nations. There is still plenty to be done in overcoming sin and making righteousness triumphant in China or India or Persia. Nor will the world be the sort of world which Jesus dreamed until all these lands have been brought under the domination of his spirit. No one minimizes the size of this task, nor its difficulty. In fact, both these factors are more clearly perceived now than at any previous time. But they are thus perceived because they are no longer looked at as geographical. It is when the task is seen as our immediate home concern—a part of the life we live and the life of the man next door—that its difficulty and its size become clear.

The only conception of the missionary task which has any meaning today is in terms of its problems. The world is a neighborhood. The problems are neighborhood problems. They must be studied for the neighborhood as a whole; they must be dealt with in the neighborhood as a whole. Only as they are solved for the neighborhood are they solved for any of its parts. It is as foolish to try to work out the problem of racial brotherhood in terms of India, without reference to what is going on in Indiana, as it would be to try to work out the problem of typhoid in a community by purifying the water in the houses on only one block. There are, it is true, a few one-block problems still to be dealt with, but the life-and-death problems are matters for the world neighborhood as a whole.

Again and again The Christian Century has tried to suggest what these problems are. If one has the opportunity to visit the sessions of any of the general bodies which are wrestling with the challenge of the age to Christianity no matter in what country, it will be found that the discussion turns everywhere on the same issues. It may be in the

number of states, is fourteen for going to work, an eight-hour day and no night work under sixteen. Now comes one Ward Thoron, official of a large textile concern in New England, warning Massachusetts that unless it lengthens the working day to nine or ten hours for women, loosens up to southern standards on child labor and allows sundry other "rights" to the employers, that the half billion investment in cotton manufacturing will move south. Longer hours, child labor and lower wages, he says, gives the south the advantage, and going down there to take advantage of those benign advantages "is the only remedy." Of course it is unthinkable that southern standards should be raised. Those who think only in terms of production and look upon the worker as a pawn in the game, abhor social legislation as an interference with natural law.

The Radio as a Means of Public Agitation

THE CHICAGO FEDERATION OF LABOR is about to operate a radio broadcasting station. Behind the announcement lies a condition which should awaken serious thought on the part of the public. In explaining the new enterprise the secretary of the federation, Mr. Edward N. Nockels, says: "The policies of the labor movement have been so misrepresented in the subsidized press that the public in general has been cruelly deceived as to our purposes and undertakings. On practically all important questions we have been denied a hearing at the bar of public opinion. We now propose to lay our case before the thoughtful men and women of the country through this broadcasting station which we will own, control and operate ourselves." Labor leaders say that the government has tried to hinder the establishment of this broadcasting station on the ground that all available wave lengths are occupied, and that additional permits could not be granted. They believe that they have surmounted this difficulty by acquiring one of the stations already in operation. They plan to broadcast a general program of entertainment each evening, with short talks on various phases of the labor situation placed between the other features. This is one of the clearest expressions so far made public of the belief of an important element in the community that it cannot obtain adequate presentation of its case in the existing media of general communication. The taking over of a radio station as an avowed instrument of economic and political agitation, for the reasons assigned, should be regarded by newspaper proprietors as more than a straw in the wind.

Toledo Newspapers Will Aid Racial Goodwill

NEWSPAPER HEADLINES have done their full share in stirring up racial trouble in this country. On a single day not long ago, three men occupied a conspicuous place in the public eye. One had been granted a medal as a sign of supreme achievement in the realm of music; one had broken a world's athletic record; one had been accused of a crime. No mention was made of the racial inheritance of the first two men; practically every headline emphasized the fact that the man accused of crime was a Negro. All

three were of the same race. This practice, so common in newspaper offices, can be stopped. The dailies of Toledo, Ohio, have agreed to stop it. Instructions have been issued to the reporters of that city that, while the racial adjective is not to be suppressed, it is not to be emphasized in their writing, and headline writers have been informed that "color is never to be used in a headline." What the Toledo papers have done, newspapers in every city in the country should do. Here is an immediate contribution to racial goodwill which any journal with a sense of community responsibility can make.

Crime Grows Younger

IN A RECENT ADDRESS before the Indiana state teacher's association, Prosecutor Remy of Indianapolis, cited figures from his records to show how the age of criminals has dropped. In ten years the average age for burglars has decreased from 29 years to 21; robbers from 28 to 21, and murderers from 32 to 25. Mr. Remy said, "We always had juvenile delinquency with boys destroying property and getting into trouble, but we have not always had juvenile crime." He believes the apartment house has much to do with it, but made no assessment of the responsibility of the moving picture. He does not blame booze, but says that adults furnish the boot-leggers. Three-fourths of the movie fiends—those who go several times per week—are under 24 years of age, and a study shows that full 85 per cent of the films use vice, crime and sex scenes in their scenarios. The habitual movie fan has it all brought to him; there is no healthy exertion, but instead an unhealthy stimulation of the senses. There are, it is true, many moral sequences in the plays, but the suggestible adolescent is liable to miss the moral in the submergence of his rational faculties by appeals to instincts that have not yet been habituated to restraint. As Abe Martin says, "The trouble with most moral plays is that it takes so long to get to the moral." One might welcome a valley fog for the exhilaration of the sunlight on the hill, but not many would welcome a swim in sewage for the sake of a clear, cold plunge on the far side. We suspect that more of the secret of increase in juvenile crime is to be found in the abandonment of the movies to commercialization than in the new-found freedom of youth, the hip flask, or the probation system, not to mention other favorite antipathies of those who prefer yesterday to today.

The Rewards of Poesy

DOES POETRY PAY? It is high time that efficient Americans, warned by books on "The Tragedy of Waste," should be tackling this subject. Such evidence as some of our acknowledged laureates, such as Walt Mason and Eddie Guest, have modestly allowed to seep into the public prints has suggested that the art might be able to undergo a searching economic test. But there have been suggestions that the poets of the Mason-Guest school hardly offered a complete field of examination. How about the poets who have not discovered the usufruct resulting from

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Contents

Editorial

Editorial Paragraphs	1315
The League Betrays Its Own Cause.....	1318
Should the Missionaries Leave China?.....	1319
Safed the Sage: Literature for the Aged.....	1321
Verse	1321
Catholics—But Not Roman, by Frederick Lynch..	1322
The Two Rooms, by Arthur B. Rhinow.....	1324
The Blinding of the Critic, by J. M. Lloyd Thomas.	1325
Verse: Living Presence, by Lee Spencer.....	1327
Kagawa as Labor Leader, by Grace Hutchins.....	1328
British Table Talk.....	1329
The Book for the Week	
A Bishop's Confession of Faith, by H. L. Willett	1331
Correspondence	1332
The Sunday School: Joshua's God—and Ours.....	1333
News of the Christian World	
Report of the Disciples' Missionary Society....	1334
American Japanese Pastor States Problem....	1339

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EDITORIAL

MAHATMA GANDHI uses the editorial columns of his weekly, *Young India*, to reply to those who have bitterly criticized his teaching the new testament to students in the Gujarat national college. The attack has come from Hindu, not Christian, sources. It alleges a

Gandhi Defends His Teaching Of Christian Scriptures

lack of reverence on the mahatma's part for the Hindu scriptures. One letter, which the mahatma makes the text for his editorial, accuses him of being a Christian in secret. To all this Gandhi says that his regard for the Hindu scriptures, which he is teaching elsewhere, is profound; that he is teaching the new testament at the behest of the students themselves; that he holds a knowledge of all the sacred books of the world to be the duty of every cultured man or woman. He then adds this apologia: "The charge of being a Christian in secret is not new. It is both a libel and a compliment—

a libel because there are men who can believe me to be capable of being secretly anything, i.e., for fear of being that openly. There is nothing in the world that would keep me from professing Christianity or any other faith the moment I felt the truth of and the need for it. Where there is fear there is no religion. The charge is a compliment in that it is a reluctant acknowledgement of my capacity for appreciating the beauties of Christianity. Let me own this. If I could call myself, say, a Christian, or a Mussalman, with my own interpretation of the Bible or of the Koran, I should not hesitate to call myself either. For then Hindu, Christian and Mussulman would be synonymous terms. I do believe that in the other world there are neither Hindus, nor Christians, nor Mussulmans. There all are judged not according to their labels nor professions but according to their actions irrespective of their professions. During our earthly existence there will always be these labels. I therefore prefer to retain the label of my forefathers so long as it does not cramp my growth and does not debar me from assimilating all that is good anywhere else."

Canadian Union and the Foreign Mission Field

HEALING INFLUENCES are already in process to bring about a reconciliation between the union of Canadian churches and the group of Presbyterian churches which remained outside the union. At the high moment when the merger of the Presbyterian, Methodist and Congregational denominations was realized in June, 1925, the joy of that great event was marred by only one thing—the refusal of a substantial fraction of Presbyterian churches to enter the union. Inevitably, there was tension and bitterness. Since that time a number of questions of property division have been amicably settled and only a week or so ago the question of relinquishing certain foreign mission fields to the oversight and control of the non-unionist Presbyterians was decided in a manner that is bound to draw the two groups appreciably nearer together. Two fields in India, one in Formosa, and one in British Guiana were assigned to the Presbyterians, notwithstanding the fact that the workers in these fields were preponderantly desirous of entering the United church of Canada. The case of British Guiana afforded a notable illustration of the spirit of Christ.

The non-unionist Presbyterians have no missionaries with which to man such a work, and it will be a long time before they are able to produce a body of missionaries. The missionaries now on the field believe the separate existence of the Presbyterian church is a mistake. But rather than desert the field they announced that they would willingly remain at their tasks under the supervision of the Presbyterians for such reasonable time as would allow that body to provide missionaries of its own. So, without resorting to the federal state commission appointed to arbitrate the division, the officials of the two boards were able to agree to an arrangement which they only ask the commission to ratify. The other cases were decided on the same principle, namely, that the present workers will stay on their present fields, supported by the Presbyterian church to which their field is now assigned, until such reasonable time has expired as will allow the Presbyterian board to train and appoint its own missionaries. The good temper which attended the negotiations, and the fine spirit in which the missionaries made possible a settlement satisfactory to both sides suggests at least the relaxing of the tension of a year ago, and some on both sides dare to believe it suggests the presence of reconciling forces destined in the not distant future to bring about rapprochement and eventual unity.

Religious Liberty Guaranteed Chinese Mission Colleges

MISSION COLLEGES in China have found themselves increasingly on the defensive before the rising nationalistic tide in that land. As schools supported largely by funds from abroad, and in many cases with much of their instruction in a foreign language, they have been a shining mark for the attacks of the more radical anti-foreign agitators. Only their superior educational standards have saved them from serious difficulties. To offset the embarrassments caused by their alien connections, many missionary educators have concluded that registration under the Chinese educational authorities must take place. A few mission schools have actually registered, or begun the process of registration, while practically all mission colleges have given that course consideration. The main hindrance has been clause five in the government regulations covering institutions of higher learning. This clause, which sought to divorce religion from the schools, was interpreted in many quarters as forbidding the teaching of religion or the holding of religious exercises in schools registered with the government. Missionary educators felt that registration on such terms would take from their schools their principal cause for being. However, an entirely different aspect was placed on the question when, on July 6, Dr. T. T. Lew, president of the China Christian Educational association, obtained from the minister of education an official interpretation of the debated clause which said, "It means that in the institution there should be no compulsion on any student to accept any religious faith or to attend any religious rites or ceremonies. It sets no limitations whatever on liberty of religious faith and the liberty of propagating religion." Under such an interpretation there should be no further delay in registering mission colleges under the Chinese law. Incidentally, Dr. Lew's successful single-handed intervention in this difficult question suggests the

conspicuous services which trained national leaders are ready to render the Christian cause in such a country as China.

A New Argument for Protestantism

THE SACRAMENTO, CALIFORNIA, council of churches has a chairman of its public education committee who may yet vie with the famed Max Weber as an exponent of the sociology of religion. His committee has undertaken to shatter the calumny against protestantism that it is "high hatted, white necktied, long-coated, and devoted to puritanical blue laws." To puncture this prejudice the committee has sent a "volunteer field worker" to Europe to study the facts. We have a suspicion that the chairman himself was the volunteer field worker. At any rate someone connected with the committee returned from Europe laden with information and charged with convictions of tremendous import. It was discovered that protestantism is responsible for high wages. The average weekly wage in "certain trades" in protestant cities was found to be \$17.39. In the same trades, workers of non-protestant cities received only \$7.44 weekly. Only one conclusion can be drawn from this data and that is that "because of protestantism the American workingman draws the highest wages in the world." The public education committee of the Sacramento council of churches is so impressed with the import of this conclusion that it believes "these facts ought to be given to all our people through the religious press that they may discuss them with their unchurched neighbors." We have much sympathy and passion for the great task of evangelizing the unchurched and therefore eagerly transmit this information to the saved in the hope that it will be an effective arrow in their quiver for their battle against the hosts of skepticism. We do not believe that comment would serve either to sharpen or dull the arrow. Therefore we only whisper softly to ourselves, "Sancta simplicita."

Intellectualism Makes The Full Circle

THAT LOFTIEST of the highbrow critics, Mr. J. Middleton Murry, has just published a "Life of Jesus." Such a book from such a source is in itself something of a surprise. To be sure, Mr. Murry has been appearing off and on at Miss Royden's services in Eccleston square, London. But this is hardly enough to prepare Mr. Murry's audience of ultra-sophisticates for his venture in religious writing. For what Mr. Murry has written is religious, as little of the writing about Jesus done by laymen is religious. The interesting thing, however, is the way in which a man of this type comes, as a result of his study, to express his understanding of the teaching of Jesus and of Jesus himself in terms almost identical with those of traditional orthodoxy. "The secret of the kingdom," writes Mr. Murry, "is the rebirth of the individual man. Suddenly the spark of the word drops into the tinder of his being; it leaps to a flame, and from the incandescence steps forth a new man—a son of God. As leaven in dough, the potency of the word speeds through him, changing his substance, and the joy of receiving the word, the wonder of the first glimpse

tariff revision. This "senator" from Illinois is "proud" of his acceptance of vast sums of money from the street railroads and interurban railroads in Illinois while he was chairman of a state commission exercising judicial and administrative power over them. Naturally, as senator, he will be "proud" also to receive huge sums of money from the big railroads whose interests are affected by the interstate commerce committee of the senate, upon which "Senator" Smith sits. And naturally also he will be "proud" to accept huge sums of money from the big industrial barons whose interests are affected by the tariff schedules which "Senator" Smith's committee formulates.

Does any one suppose that the United States senate can afford to admit into its body a man whose political integrity is thus depraved? His every act would be suspected. Not only so, but his admittance into the senate would taint the entire body of the senate with the slime of his own wantonness. Picture what the reaction of the late Senator Albert B. Cummins, for many years chairman of the interstate commerce committee of the senate, would be to the proposal to admit to a seat in the senate a man of Frank Smith's record and moral intelligence! It is difficult to imagine a single senator who would vote to seat him.

But Frank Smith is dry! At least the anti-saloon league claims that he is dry, and has put its stamp of approval upon him. This, for many voters, complicates the issue. For many years the better citizenship of state and nation have been following the lead of the league, and they have been on the whole led wisely. In this instance, however, the league has abandoned its true character as guide of the moral forces of the state, and betrayed its leadership. Certainly the least that can be asked of the trustful followers of the anti-saloon league—and The Christian Century desires to be included with such followers and supporters—is that they shall exercise their own intelligence in a modest degree and ask just two questions. First, Is Frank Smith really dry? And second, Who is the anti-saloon league that has cut and dried our decision for us in this campaign?

Of Frank Smith's dryness three things are to be said. One is that he is politically dry only. His avowal of support of the eighteenth amendment and the Volstead act is a carefully studied statement from between the lines of which his own personal cynicism respecting prohibition leers at the reader. He makes his dry commitment whatever his "prejudices" may be! Another thing to be said is that Frank Smith's platform is dry at one end and wet at the other. The republican state platform is dry. The republican Cook county (Chicago) platform, representing nearly one-half the population of the state, is as wet as George Brennan's. Mr. Smith is therefore in a position to interpret his election either way, on the wet and dry issue, if he is elected. The third thing that should be said is that Smith declares he will support modificationist legislation if the people of Illinois give him a mandate so to do. This is a clear reference to the referendum in which Illinois citizens will vote on November 2. The chances are that this referendum will result in a wet victory. By a strange perversity of political judgment the anti-saloon league asks its followers to abstain from voting in the referendum! Strong movements among the dries have sprung up in opposition to this advice. But the effect of the league's folly can

hardly be fully overcome. The referendum will probably give Smith the "mandate" to which he says he will bow. How the league could have gotten itself in this morally impossible position with reference to Smith we do not know. But we do know that there is no excuse for a single voter of ordinary intelligence to be misled. The moral issue is not complex at all. It is the simplest moral issue which good citizens and dry citizens have confronted in many elections.

A word should be said in response to the second question, Who is the anti-saloon league? By that we mean concretely, in this specific instance, who is it that has decided for the church people of Illinois how they should vote in the senatorship contest? In our editorial of last week, it was pointed out that at most not more than seven men—or, as it later proved, only six; and there are good reasons to doubt that there were so many as six—made this momentous decision vicariously for the hundreds of thousands of honest voters of the state. These men are good men. But they are not the leaders of Illinois churchmanship and citizenship. The accepted leaders of the churches and of the self-respecting electorate are for Magill. They are for him in the face of the anti-saloon league. They are for him because they cannot imagine themselves commending Brennan or Smith to their people. We have not yet heard of a single minister who has taken Frank Smith's candidacy into his pulpit and commended it there. The thing is unimaginable! The conscience of Christian voters seems able to find no refuge in any other course save to vote for Magill.

There will be time enough after the election for the Christian forces which created and have faithfully supported the anti-saloon league to inquire into the reasons for the league's strange and costly policy, and to take steps against the repetition of so base a betrayal of its high responsibility.

Should the Missionaries Leave China?

NEWSPAPER REPORTS indicate that missionaries have played an heroic part in the fighting in central China. Not only have large groups of them, stationed in cities in the zone of operations, endured the rigors of siege and assault with fortitude, but certain individual missionaries have been singled out by the press for international notice. This has been true particularly in the case of medical missionaries. It is likely, however, that if Dr. Wakefield and the others who have figured so conspicuously in the news could speak, they would testify that all the missionaries have unitedly maintained the tradition for courage which goes with their calling.

It will be strange if the part played by the missionaries of Changsha, Hankow and Wuchang does not have considerable influence on the temper of the Chinese in those cities and the country nearby. A great deal of the anti-foreign and anti-missionary agitation of the last two years has been carried on in this region, and recent events on the Yangtse make it probable that the anti-foreign agitation, at least, will persist. But the way in which the mis-

sionaries have risked their lives to help the endangered civilians, as well as the wounded of both armies, will go a long way toward regaining for this particular group of foreigners any esteem which they may have been in danger of losing.

The larger question raised by the present treaty status of missionaries in China remains, however, unanswered. As our readers know, these devoted workers are not only under the protection of the extraterritorial features of the treaties between China and their own countries, but they have additional rights and promises of protection on the basis of the so-called toleration clauses, designed for the especial safeguarding of Christian missionaries, their converts, and their property. Fortunately, the fighting in and around Wuchang has come to a close without having appeal made to these treaty rights. Numerous suggestions were made in the western press, while the fighting was still going on and when news came of the abduction by bandits of a few missionaries in isolated stations, that gunboat interference might become necessary. The concentration of British, Japanese and American gunboats in the Yangtse might easily have led to such action, and there are plenty of westerners, without a comprehension of the dangers involved, who are ready to favor such drastic military intervention at any time.

Let us thank heaven that no such military action to rescue or protect missionaries occurred. Let us pray that nothing may happen during the fighting yet to come which will give an excuse for such intervention. With the new temper now discernible in China, it is exceedingly doubtful whether small gunboats of the type maintained by the foreign nations on the Yangtse, operating several hundred miles from the sea, could enforce demands for the surrender of missionaries if they made them, or convey the missionaries thus "rescued" to the coast if they were given up. But it is certain that, even if these ends could be secured, the securing of them by this method would ruin the missionary enterprise. The anti-missionary agitation of the last few years has at least accomplished this much: it has put the missionary under suspicion of being an accomplice of western imperialism, symbolized in China by the western gunboat. On the day when the western gunboat intervenes in behalf of the missionary, the moral foundations of his enterprise will crumble to dust.

Should the missionary get out of China? The *New York Times* asked that question editorially the other day. It is probably being raised in different forms in many places. On the basis of the personal dangers involved, it is not hard to arrive at an answer. The missionary would be the first to reject the suggestion with scorn, and his judgment will receive the approval of most of us. There is a sense in which the day of danger is the best of all days in which to prove the commanding moral energy of such an enterprise. No; if the question were only a personal one, there would be no point in raising it. The missionary is not the sort of man who leaves the post of danger.

But there is the larger question which concerns the missionary, not as an individual, but the missionary as a concrete element in an exceedingly dangerous diplomatic problem. There is the missionary as the potential excuse for the employment of ruthless military force, and as such there

is a real question whether his presence in China at this moment is conducive to world peace, or otherwise. The governments which have been trying to negotiate with China during the past twelve months have practically given the effort up as an impossible diplomatic problem. There was much goodwill among the diplomats who represented America and some other nations in the conferences on tariff autonomy and on extraterritoriality, but they could find no way by which to give this goodwill expression because of the absence of a strong Chinese government with which to negotiate. As a result, treaty relations stand exactly where they have stood ever since the Boxer uprising, and are likely to remain there for some time to come.

More than two years ago a small number of missionaries, realizing the implications of their position under the old treaties, tried to induce their governments to relinquish the threat of military action in their behalf in case of trouble. This they were told was an impossible abnegation of rights for a self-respecting government. With the confusion which now exists as to international law, international rights, and all other questions in the field of international procedure, it is hardly profitable to push such a request any farther at this time. Legally, the status of missionaries is not likely to be changed. But this does not mean that the actual course of procedure may not be much modified.

Both missionaries and mission boards have given this question considerable intelligent attention during the past twenty-four months. Various tentative proposals, all tending toward the separation of the missionary from the activities of the international politician and trader, have been put forward. It is now time that those proposals were made definite. The missionary body in China, as such, should let it be known that it does not purpose, under any conceivable set of circumstances, to call for foreign military intervention in its behalf. And the mission boards, as such, should let it be known that their workers continue working with the understanding that, no matter how sensational the reports which may come from the disturbed areas, no such intervention will be requested. If to that is added positive disapproval of the use of force to protect religious workers, the danger to the cause of the gospel implicit in the presence of foreign missionaries in China will be largely dispelled. Any government would be extremely unlikely to embark on a course of military intervention if it was known in advance that the alleged objects of its solicitude disapproved of its interference. And as a matter of hard fact, there are plenty of missionaries working in China who will consider their persons more secure after such a policy has been adopted than they do under the present regime. The gunboat, if it is employed, is far more likely to bring danger to missionaries in the interior than to safeguard them. This actual peril should be considered as well as the moral issue involved.

The answer to the question raised by the *Times*, then, is clear. Should the missionaries leave China? If their presence makes likely the invasion of that country by foreign fighting forces, with the involvement of Christianity in the course of international imperialistic exploitation, the missionaries should certainly, in the interest of peace and the gospel, be withdrawn. But if they can be permitted to work freed from this menace of gunboat interference, which

is employed ostensibly in their behalf but actually to ruin the work to which they have given their lives, then by all means let them stay.

Literature for the Aged

A Parable of Safed the Sage

I WENT UPON A JOURNEY and was gone for the space of One Moon. And when I returned I found a Vast Accumulation of Periodical Literature. And I spake unto the Daughter of Keturah, saying, I shall not have time to read it. Let us take it to the Old Ladies' Home. And let us select what they will like.

And the Daughter of Keturah said, Let us not select too carefully. They are old enough to do a part of their own Expurgation.

So we took two large Armfuls of Current Literature to the Old Ladies' Home.

And the Lady in Charge was not very Enthusiastick, and she inquired, Hast thou brought Back Numbers?

And I told her that I had not done so. And then she grew interested. And she said, Our Ladies are Very Up-To-Date.

And I spread out the Religious Newspapers, and the Missionary Magazines, and she did not refuse them. And

I passed over the Century and Harper's, and Scribner's and the Atlantick, and she brightened up a bit. But when I handed her Life and Judge, she smiled in Appreciation.

And she inquired, Hast thou brought us any Magazines about the Movies?

And I told her that they were not lacking, and she registered Delight.

And she inquired, Are there any where gay young ladies dance with Tall and Handsome Young Men?

And I said, There is a Good Pile of those.

And she said, The gift is most welcome.

And as we were going away, I said unto the Daughter of Keturah, Canst thou beat it?

And she said, I think that is rather fine. Those Old Flappers do not want to get over being Young, and why should they?

And I said, I can think of no place in the Community where a little Wild Romance running Riot in the Feminine Imagination would be less likely to work harm.

And she said, Hereafter I shall hurry through with my gayest Magazines and send them here. For some of these Old Ladies once had Romance, and it is long past, and some of them never had any, and are just beginning to live, and we owe them a Merry Youth, since it is so belated.

And I said, I am not old, and do not intend that I ever shall be so. But I am just far enough along in my Youth to appreciate the point of view of these Elderly Ladies.

VERSE

Wings

WEARY of wings
That like to soar,
I turn to things
That please me more.

I take to breast
A little Pain,
And bid it rest
Beyond the rain.

I ask to dine
A Grief I know;
I pour Joy's wine,
And heal her so.

For Love I light
A dancing fire;
And half the night
I play my lyre.

Then Hope drops in
And with us sings.
Do souls that win
Such heights, need wings?

CHARLES G. BLANDEN.

Poems

STARSHINE through the darkness, shadows in the day,
He who serves the Muses, suffers all the way;
No one knows the cuttings when the Master made
Diamonds flashing beauty, lights of every shade.

CATHERINE CATE COBLENTZ.

Music

IT TOSSES me skyward, a fountain;
It measures my stature to a mountain.
It bows me to adoring knees;
It pours me, a wind, through trees.
It humbles me—I am a clod;
It raises me, a flame, to God.

ETHEL ROMIG FULLER.

My Prayer

I PRAY my soul may be a vital one,
That radiates its strength like summer sun;
As simple as the thirsty, growing grain
Which lifts its trusting heart to heaven for rain;
As restful, to way-farers, as the rills
That ripple down the canyons from the hills;
And may it grow, though cramped for room, as true
And straight, as crowded pines in forests do.

GERTRUDE B. GUNDERSON.

Catholics—But Not Roman

By Frederick Lynch

THE SECOND annual catholic congress, held at Milwaukee on October 12, 13 and 14 would not have been of outstanding significance if it had been only an isolated event. But it was not an isolated event. It was a phase of an exceedingly virile movement in the Episcopal church, and one that is rapidly gaining great strength both in the church and in the country at large. For several years the catholic party in the Anglican communion has been holding these annual congresses in various cities of England, and the one held in London three or four years ago attracted great attention. There was a procession through the streets of the city and thousands of people flocked to see it. It opened the eyes of the staid British people. They suddenly discovered that what they thought was a quiet movement confined to a few extremists had permeated the whole communion and had won converts from all England, and that among the leaders were some of the finest minds and most devoted Christians in the church. So thoroughly did it shake our English brethren out of their lethargy that great meetings of protest were immediately held, one of which, in the immense Albert hall, became famous for some utterances to the effect that these catholics were taking protestant pay to do Rome's work. The movement has been steadily progressing in England until today it has reached a stage where it has a compelling voice in all actions of the church, has great scholars like Bishop Gore and Professor Darwell Stone as its spokesmen, and has outstanding church papers as its organs.

AMERICA A RECENT CONVERT

The movement has not attracted so much attention in America until quite recently. It has had some outstanding churches in a few cities where the catholic gospel has been consistently preached and catholic practises emphasized in the services; it has gathered several bishops to its cause, notably in Wisconsin, and it has had one of the best edited journals, the *Living Church*, of Milwaukee, as its exponent. More recently a very able monthly journal, the *American Church Monthly*, of New York has been launched as a medium of its faith. Quietly, under very persistent leadership, the movement has been growing, until it has become a movement to be reckoned with. Perhaps no movement in the church has had more enthusiastic and tireless propagandists than this. Its advocates now feel that they have reached a commanding position where they can assert themselves with real strength and authority. They have seized upon the method practised by their English brethren so successfully—that of great congresses which can be carried from city to city and through which multitudes may be reached with their message.

Their group gatherings began with a priests' conference in Philadelphia three years ago. This did not attract wide public attention, but it did cause the Episcopal church to open its eyes and take notice. There was much comment upon it in the church papers and it was very evident that the church at large had no real perception of either the

strength of the movement or the extent to which it had permeated the communion. Now the time had come to begin propaganda on a much more spectacular basis. Consequently the first annual catholic congress was held in New Haven, Connecticut, last October, and it was staged in such a way as not only to attract the attention of that large university city, but of the whole nation. The delegates, numbering several hundred, marched through the streets to high mass in Christ church, clothed in their most gorgeous vestments, and the mass itself filled the large church to suffocation. Of course the daily papers did not know what it was all about, the average reporter never having heard of anything that could be called catholic except Roman. But he was impressed by the spectacle and tried to find out what it was all about from the many able papers that were read, and gave the congress much space, which was just what the originators of the congress were after.

DISTINCTIVE MESSAGE EMPHASIZED

The New Haven congress missed its opportunity, somewhat as I pointed out in these columns at the time, to present to the country just what the catholic party in the Episcopal church stood for, and just what it was after. The second congress this year at Milwaukee, in session as I write, is not falling into this error. From the opening sessions where Mr. Frederic C. Morehouse and Professor Chauncey Brewster Tinker, of Yale university, dwelt respectively upon the history of the catholic revival in America and its future prospects, to the closing papers on the catholic religion and foreign missions by Dr. Winifred Douglas of Evergreen, Colorado, and the Rev. Alfred Newbery of Chicago, the distinctive message of the catholic party was kept to the front. Here, as at New Haven, the solemn pontifical mass was the outstanding event of the congress. Again the hundreds of delegates walked through the streets in solemn procession, wearing their vestments, and the crowds looked on wonderingly. The Milwaukee people understood it better than did the New Haven people, and the reporters of the Milwaukee papers did not think it was merely the finishing event of the eucharistic congress recently held in Chicago! And just as the mass was the climax of the congress, the sermon by Bishop Fiske of central New York was the outstanding utterance of the week.

It should not be thought, though, that all the sessions of the conference were devoted to the elucidation of the catholic faith, for this group of earnest believers holds very emphatically that the faith has decided moral and ethical implications. Such subjects as the home, marriage and divorce, the school, religious education, youth, industry, business and international relationships received very vigorous discussions—the papers on these subjects being of an unusually high order and refreshing in their directness. Two of these papers were by laymen. It was very interesting indeed to hear Mr. William W. Grant, Jr., of the Denver bar, discussing divorce and reaching the conclusion that the only

Is There Any Adequate Motive for Foreign Missions Today?

By Bishop Herbert Welch

THE full answer would make several volumes, some of which have already been published; this is scarcely more than a suggestion.

I have noticed that with many religious questions there are three stages of experience: first, unthinking credulity; then criticism, doubt, perhaps rejection; and then faith. These correspond to the intellectual ages of childhood, youth and maturity. A childish religion of authority breaks to pieces and is well-nigh flung away by the youth; when, behold! in cases of normal development a religion of the spirit—a personal religion—a religion of assurance and richness undreamed of in earlier days—has appeared, like the palace of Aladdin, almost (it would seem) in a night.

THE OLD ATTITUDES

I have wondered whether in our time we were destined to pass through these three stages of thought concerning the foreign missionary enterprise. Without going back into the beginnings of modern missions, recall merely the common Christian attitude of a generation ago. Can we not say that it was an almost unthinking acceptance of the missionary obligation? Every pastor received it as a part of his routine duty to his church. He was as a matter of course to preach on foreign missions, to see that the hearts of his people were stirred and a generous collection rounded up. And the motive to which he was to appeal was in general an altruistic but sometimes complacent sense of superiority. The West had received Christ, and with Him intellectual, artistic, and social gifts of a matchless order. Even its restless, aggressive life, its discoveries and inventions, its industrial and commercial supremacy might be traced to a Christian source. Yonder was the East, backward, degraded, lost. Its religions were man-made and misleading—only in Christianity (and perhaps Judaism) had a true heavenly light shone upon the earth. Christianity was militant, and its business was to destroy these false faiths. The heathen millions were marching not only to certain death but to an endless punishment which awaited all except Christian believers. Japan was in superstition and darkness—its beauty and poetry were but the flowers upon a coffin. China was the home of foot-binding and opium. India was the land of unspeakable poverty and of cruel caste and child-marriage. Africa was a swamp of miasma, slavery, brutality. The countries under the domination of the Roman Catholic Church were nations of idolaters. The wrath of a righteous God rested upon all except Christians and Protestants—and about some of them we were none too easy in our minds! Obviously, then, our duty, an urgent and imperative duty, was to send our messengers of warning and of hope to these perishing peoples. One could scarcely be called a Christian at all if he neglected this plea. Here and there, to be sure, was some church member who declaimed, "I don't believe in foreign missions," but it was well understood that such were hypocrites or at best misers seeking to save their money at the expense of their conscience. For if we favored white peoples did not save the world, who would stop it from rushing to destruction? Let us, then, stretch down a hand to these inferior races! Let us show our devotion to the heathen by our generosity in giving and even by the willingness of a few of us to go and live among them and teach their benighted minds! So we thought in our childhood period of missions, our age of simplicity and credulity.

Now, I do not for a moment claim that such crude phrases fell from the lips of the more thoughtful and enlightened, yet I am reasonably sure that I am not grossly misrepresenting the perhaps unformulated views of the average Christian and even the average pastor of a generation ago. However that may be, such a world view has now become very

difficult to hold. In the individual such an attitude of conscious and satisfied virtue is bad enough; in nations and races it becomes intolerable. The last quarter-century has brought at least a tinge of cosmopolitanism into our provincial American life. By personal contacts in mutual travel, and by the printed page, we have been made aware of how the other half of the world lives. We have come to know something of the hoary civilizations of the East. We have discovered that education and art and literature and science in its simpler forms have made their ancient homes in the Orient; that some of the mathematics and the philosophies and the inventions upon which Europe and America have leaned have had their origin in Asia; that lofty moral ideals are to be found in the Sacred Books of the East, and that the ethnic religions, instead of being totally false, have had much of holiness and truth.

A powerful reaction has set in. Many are saying, "We have done ill. We have been looking (albeit with a helpful purpose) for the worst in other nations and faiths. Now let us follow our Lord in His habit of appreciation. 'I come not to condemn the world.' Let us be Christians and search out the best in every person, every land, every culture, every religion. Let us display the good and praise the good wherever it may be found." And, in their fresh zeal for appreciation, some have begun to paint pictures of mission-lands in glowing colors.

The natural argument runs thus: If these races, so different from ourselves in social custom, in mental habit and outlook, in religious ideals, are seeking God after their own fashion, why should we attempt to force our Western ways upon them, why introduce one more religion, one more element of separation and contention? Why not recognize that the East has some things which we have not, and, if we go to the Orient at all, go expecting to learn as much as we can teach—or more? Let us in humility approach these silent and wise old priests. Perhaps we may find in Asia, from which Christ came, the most Christ-like men of our time. We had been looking for saints only in Christendom—and here is Tagore, here is Ghandi! "Ghandi is the greatest Christian in the world today," cries one. "If I believed in Christ's second coming," says another, "I should assert that Ghandi was Christ returned to earth." Let us leave undisturbed the faith which can produce such characters. Christianity for us, to be sure, but why Christianity for all? May not all religions be but a fragment of the universal religion which some day shall reunite men in a world-wide bond? Why should we, with our personal shortcomings and our humiliating failures as a nation to embody the gospel of Christ in our collective life, assume to be the teachers of mankind? Why should "Christian lands," with war, class conflicts, sensuality, lawlessness still rife, dare to offer themselves for imitation? Let us keep our Christianity for ourselves, to whom it belongs, and show our Christianity by regarding others as equal with ourselves.

THE PERIOD OF NEGATION

This is essentially the statement of youth, with its warm heart and its fine impulses. Many have been swept away by the flood of new knowledge in the fields of historical and literary criticism and comparative religion—knowledge not yet fully assimilated and coordinated with their previous thinking. Some look at the non-Christian world only from the outside and "distance lends enchantment to the view." Some, revolting energetically against the apparent lack of sympathetic understanding and true brotherly spirit in a previous generation, go to the other extreme and idealize what has been decried. Whereas formerly men assumed that their own country was perfect and judged other countries by their faults, now ardent spirits, in their desire to be fair and generous, judge their own

country by its faults and exalt other countries for their forgotten virtues. In a word, we are in the period of criticism, negation, or at the best hesitation, regarding the whole foreign missionary enterprise.

"A little learning is a dangerous thing," not because it is learning, but because it is little. The newly wise, like the newly rich, are inclined to extravagance. What we need is not to return to our former ignorance, but to acquire a more inclusive view. The duty of our day, as I see it, is to restore the balance, to advance to the third stage of ripe and comprehensive thinking. Never again, after all the muckraking and the honest and just criticism of ourselves, will it be possible for any intelligent man to hold up his own country—be it France, Great Britain, Canada, the United States, or any other—as a faultless model for the world; never again can the Christian missionary go out with the comfortable feeling of such a racial and cultural superiority as shall compel those to whom he goes to be lost in wonder and in praise.

Yet neither does he need to go in a Pecksniffian humility, in an apologetic and fawning posture which professes, what it cannot genuinely believe, that he goes to learn rather than to teach. We must avoid both extremes. If the tints in which we painted the "heathen" nations were too dark before, certainly there is now danger of their being too brilliant to tell the truth.

TWO DIFFERENCES

Nationals may be offended at the exposure of the social ills of their various lands, may assert that these are not India (or China or Africa, as the case may be) any more than loose luxury and drunkenness and slums and industrial warfare are America. But, after all, there is a difference—indeed, there are two differences. There may be men and women in America as degraded as in any land, there may here be sins as outrageous as anywhere on earth; but (1) public opinion has erected moral standards which put on a pressure for goodness, and has enacted laws on the side of righteousness. It is easier, therefore, to be decent in some countries than in others. Grafters are liable to imprisonment in America, though not in China. Social and industrial evils exist here in spite of religion, not growing out of it. They are fought against, denounced, not accepted as matters of course. It is a big step to recognize an evil for what it is—to strip it even if it is impossible at once to slay it. Granted that we do not live up to our standards—call it hypocrisy if you will—but it is something to have raised a standard! It is one thing to condone and legalize sexual immorality, and another to outlaw it and to seek to exterminate it. In Japan it is as yet only a brave handful that combats the system of commercial vice; in America it is only a minute minority of perverts who dare defend it. Caste is a part of Hinduism, prostitution thrives in its very temples. Polygamy is a part of Mohammedanism. But where is the vileness or the meanness which is a part of Christianity? It exists only because Christianity has not yet finished its task! (2) In the Christian lands not only is there a higher ethical standard, but there are more people on the side of righteousness. There are good people and bad people in all countries, but we must judge by the average. Take Ghandi, for example. He is not a Christian in any sense of the word; he is a Hindu. He is not primarily a religious teacher or leader at all; he is an Indian patriot who has absorbed much of Christian idealism, and who in his personal life has displayed a courage, a gentleness, and a sacrificial spirit which are superb. He is a man of moral greatness. But Ghandi and Tagore no more represent the people of India than Jane Addams and Charles W. Eliot could be taken to represent the average intellectual and moral fiber of the United States. Indeed, vastly less so; for the thing which makes it easy to pick out two or a few conspicuous examples of lofty character in India is the awful chasm which divides them from the mass. If one would see another side of India, let him forget for a moment these Indian supermen, who owe so much, directly or indirectly, to the very Christ they will not accept, and let him read Katherine Mayo's *Mother*

India (with all its inaccuracies) if he would know something of what Hinduism means to the millions.

WHAT CHRIST HAS DONE FOR THE WEST

We have been praising Hinduism for its recognition of God in nature; but to what kind of worship has it led? "Cow-protection" may be, as Mr. Ghandi has called it, a significant contribution of the Hindu faith, but what are its economic results? We have acclaimed the contemplative East in contrast with the active West; but Oriental mysticism can hardly evade the questions which Bishop McCormell in his Lausanne address thrust at it. Pious meditation is often little more than a cheap avoidance of a useful life. Our much-berated Western civilization, which it has become unpopular to defend, has something still to be said of it. Faulty as it is, it is the civilization which has been most deeply influenced by Christianity and the fruits of this Christian admixture are not inconsiderable. For this civilization of ours means not simply knives, watches and window glass, not simply telephones and radios and aeroplanes; it means the conquest of disease and the decrease of infant mortality and child labor; it means the prolongation of the average human life; it means improved methods of agriculture and the multiplication of human power by machinery, with the consequent decrease of poverty, release from degrading toil, and higher standards of living; it means enlarged opportunity for the ordinary man, general education, popular literature; it means the elevation of womanhood and the privilege of childhood; it means the humane treatment of animals; it means works of charity and mercy; it means an unceasing effort for temperance, purity, order, safety; it means the partial attainment, at least, of liberty, democracy, fraternity, and a sense of responsibility for others which no mission land can show. These are good things not simply for one hemisphere, but for the world. And Western civilization means these things, because at the heart of it is some Christian impulse, some beginning of the splendor which might come to a land wholly yielded to Christ's will. "By their fruits ye shall know" civilizations and religions. Dr. Fairbairn did not speak carelessly when he said, "Jesus Christ is the most powerful spiritual force that ever operated for good on and in humanity." And Dr. Dale was arguing from facts, not theories, when he asserted that Christ had "changed, and changed immeasurably for the better, the moral and religious conditions of great nations."

THE CHRIST OF THE UNITED STATES

These United States are far from perfect, but what they have of truth and goodness and beauty they owe above all others to Jesus Christ. Our Lincoln and our Lowell and our Sargent and a thousand others have woven bright threads into the garments of the nation's glory. But take Jesus Christ out of American literature and statecraft and education and society, and you have removed not a few threads merely but the very woof of our national life, leaving the warp dangling incoherent, useless. The non-Christian nations have no one who fills such a place in their history. They believe in a supreme being, but he is not the Christ-like God of the Christian faith. They believe in a spiritual nature in man, in some code of ethics, in some life beyond the grave—but these have not the dignity which comes from the Christian conception of the human soul. These other religions are surely not to be fought; they are not enemies of Christianity, but forerunners; they are not midnight but dawn; Christ came to supplement and complete them all as well as to fulfill the Jewish law. But because they are forerunners, they have some one to herald; because they are dawn, there is a noonday. With all that they have of good, they have no Christ. But we have learned something of Him, and because of that knowledge we go to them. Freed from any delusions of personal or racial superiority, with respect for every nation and for every religion, ready to recognize and to profit by truth and goodness, wherever and in whatever forms they are found, we yet cannot rid ourselves of the conviction of the peerless value of the message we have to take. If we do not believe in the unique Saviourhood of Jesus Christ, then we have no business to go

at all; if we do so believe, then we have a message infinitely superior to that which any other can give them and one which every land needs to hear.

JESUS THE WORLD'S HOPE

This, after all, is the pivotal question. It is not a matter as to whether sincerity may be found among the devotees of Buddhism, whether there are Hindu saints here and there. It is no new thing for Christianity to discover seekers after God outside Christendom and to honor saints wherever they live. Nobody is supposing that the only inhabitants of heaven will be the Christians. But the existence of one or a thousand noble men who are not Christians does not destroy the fact that the great healing and saving force which is slowly making our world a better place for man to live in, which is setting up the most complete standard of personal character, which is putting a new spirit into commerce and industry and education and politics, which is making vivid the vision of that universal good-will which shall at last bring unity among churches, classes, nations, races—that this force is the religion of Jesus Christ, our Lord. The hope of the world is Jesus. To make Him known in His broad humanity, His unbounded kindness, His understanding, His compassionate and self-sacrificing love, His divine power, to help all men to see the King in His beauty—this is still an adequate motive for Christian missions, this will still justify toil and patience and self-denial, if only we may help to lift Him up who shall draw all men unto Him, and so to God, to life, to love.

Seoul, Korea.

Personal

THE REV. WILBERT DOWSON is the new pastor of First Church, Portland, Ore., to which pulpit he goes after a very successful pastorate at Grace Church, Decatur, Ill.

E. C. HARLEY of Dayton, O., has resigned the presidency of a successful business corporation to take a post on the staff of the Cincinnati Area as director of lay activities.

WARREN O. KYLE of Brookline, Mass., for forty years a member of the Wesleyan Association, publishers of Zion's Herald, died November 14. He had practiced law in Boston for many years.

BISHOP EDGAR BLAKE will preside at the annual session of New Hampshire Conference, beginning April 11. This is his first assignment in the Conference of which he was formerly a member.

THE REV. CHARLES C. NOBLE ('17) was orator at Wilbraham (Mass.) Academy, November 7. He is a graduate of Williams College and Union Seminary and pastor of Kings Highway Church, Brooklyn.

DOUGLAS MILLER, of the American Legation at Berlin, is a graduate of Denver University and a Rhodes scholar. His father, the Rev. W. T. Miller, is a retired member of Colorado Conference, now residing in Portland, Ore.

THE REV. WALTER B. SPAULDING, the new superintendent of Yellowstone District, Montana State Conference, is a graduate of Nebraska Wesleyan and Boston ('16). His address is 222 Thirty-third Street, North Billings, Mont.

DR. WILLIAM L. STIDGER, pastor Linwood Boulevard Church, Kansas City, Mo., was the speaker at the vesper service of Brown University, Providence, R. I., on Sunday, November 27. Dr. Stidger is a graduate of the institution in the class of 1912.

MRS. ELLIN J. TOY KNOWLES, widow of Dr. J. H. Knowles of Newark Conference, is doubtless the oldest living contributor to the Methodist Sunday-school publications, as she was born on October 21, 1834, and at the age of ninety-three is still writing her illuminating comments on the Holy Scriptures. She does her work now in the Clifton Springs (N. Y.) Sanitarium.

MISS HAZEL KRANTZ, whose father, the Rev. John Krantz, D.D., is the well-known "finangelist" of Newark Conference, excels in

the same vocation. As general secretary of the Y. W. C. A. of Jersey City, N. J., she has directed the campaigns which have put the Association in possession of buildings costing a million dollars.

PAUL CRANSTON HECKLEMAN, son of Dr. F. W. Heckleman, died at Columbus, O., November 18, from monoxide gas poisoning, while repairing an automobile. He was born October 13, 1908, and was attending school in Columbus. His father, one of our most active missionaries, has been engaged in evangelistic work in Japan since 1906, and did notable work in connection with the earthquake relief.

JAMES N. GAMBLE of Cincinnati is reported to have contributed about one third of the \$1,500,000 pledged in the recent campaign in behalf of Christ Hospital in that city. Press dispatches add that he will add a very large donation, making possible a highly developed medical research department in connection with that institution. Mr. Gamble, a member of the firm of Procter and Gamble, is ninety-one years old and has been a very liberal benefactor of charities, Methodist and public.

COL. JOHN W. VROOMAN of Herkimer, N. Y., has removed for the winter to Hotel Runnymede, Atlantic City, N. J. The cornerstone of the John Wright Vrooman Memorial buildings at the Masonic Home, Utica, N. Y., was laid with impressive ceremonies on Saturday, October 8, on which occasion Col. Vrooman was introduced as "The Grand Old Man of Masonry." The three new buildings will house 457 aged men and women. Col. Vrooman is a descendant of John J. Herkimer, father of Nicholas Herkimer, of Revolutionary fame.

Dr. Hough at Drew

Dr. Lynn Harold Hough, pastor of Central Church, Detroit, Mich., will lecture on "The Preacher and the New Generation" on December 6, 7 and 8 in Drew Seminary Chapel, Madison, N. J. Dr. Hough graduated in the class of 1905. He taught in Garrett Biblical Institute (1914-19) and after a few years in the presidency of Northwestern University, was appointed to the great church he now serves. He is the author of more than a score of books, the latest being *Adventures in the Minds of Men*. He will lecture at 2:10 p. m. on Tuesday, December 6, on "The Days of Restless Revolt." On Wednesday, the 7th, he speaks at 10 a. m. and at 4:10 p. m., on "The Days of Brilliant Discovery" and "The Days of Radiant Memory." On Thursday at the same hours he speaks on "The Days of Dauntless Hope" and "The Days of Ripening Experience." The public is invited.

Bishop Grose Returns to the Coast

Bishop George R. Grose, writing from Wulu, China, October 20, reports that he failed to get through to Szechuan, West China. The river valley for 100 miles west of Ichang was in the hands of bandits who fired on all river boats which did not pay heavy tribute. Consequently on advice of the consuls and others he turned back at Ichang. He expected to reach Peking this month, leaving January 1 to attend the Eastern Asia Central Conference at Shanghai. In Central China he found many soldiers, with much oppression and misery but little fighting going on. Conditions are still unfavorable to mission work, and in many places the soldiers occupy churches and school buildings. The Bishop is in good health.

General Conference Delegates

FOOCHOW CONFERENCE

Ministerial: Ralph A. Ward, secretary Board of Education, Foochow; Philip S. S. Yu, educator, Foochow. **Reserves:** Gang-huo Uong, district superintendent, Foochow; John Gowdy, New York City.

Lay: Sic Guong Hu, late Min River Conservancy, Foochow; Eu Guong Uong, teacher, Foochow. **Reserves:** Miss Cie Lang Ngu, teacher, Foochow; Dieu Kong Gong, Bureau of Public Works, Foochow.

What College Students Think of Missions

By CHARLES H. CORBETT

Committee on Christian World Education of the Council of Christian Associations

THE attitude of college students toward foreign missions varies today—as it always has varied—from hostility and indifference on one hand to enthusiastic and sacrificial support on the other hand. An uncompleted survey of the gifts of college students last year to Christian enterprises abroad revealed a total of \$115,000, about 58 percent of which was contributed through Church Boards, 26 percent through the World's Student Christian Federation, and 16 percent through the Foreign Divisions of the Y. M. C. A. and Y. W. C. A. It is probable that when the survey is completed the total will be considerably larger. This indicates that there is still a good deal of college support for foreign missions as a going concern, and I have found instances where the money thus contributed has been at a real sacrifice.

Yet there are many things to discourage the advocate of missions in the colleges. To put the situation in a nutshell: it is comparatively easy to get a good response when dealing with world fellowship, with the attempt to get more ethical international relations and with efforts to understand other peoples' problems, but it is not easy to get a response—even from Christian students—when one talks about "Foreign Missions."

I venture to suggest a few of the reasons for this, which I have discovered.

The first reason is the terminology we use. Our theological, religious and missionary expressions either are unintelligible to many young people or seem unreal and repellant. The word "missionary", whether we like it or not, has acquired as unfortunate associations in the minds of most college students as the word "native"—an excellent word in its way—has among the nationals of other countries.

The second reason is what seems to be, to the student, the imperfect adaptation of means to ends in the missionary enterprise. As we know, a process has been going on in foreign missions which I might compare to the changes in a factory originally designed to manufacture carriages and buggies, then used for automobile bodies and finally transformed into an airplane factory, without displacing all the old machinery. If one should take a group of young people into such a factory, they would want to know why the place was all cluttered up with old machinery and why power was wasted revolving wheels which accomplished no useful purpose. If one should explain that there was a lot of sentiment attached to the old machinery, they would respond, "How dumb!"

Now suppose I undertake to pilot a group of students around the missionary enterprise and explain to them that the purpose is to produce

fellowship, goodwill, and Christian brotherhood. They can see that some parts of the enterprise are producing these results, but they will want to know what the other wheels are turning around for, and why we clutter up the place with machinery not fitted to accomplish the purposes of the factory. To put it still more plainly, they will ask, with the disconcerting directness of youth, "If fellowship and brotherhood are your goals, why do you do so many things that pain and irritate other nations?"

If you ask me to what things they refer, you bring me to my third point. Our college boys and girls are getting from the foreign students in this country a very different picture of missions from what they have seen in Church and Sunday School. There are 12,000 students from foreign lands in our colleges and universities, many coming from countries to which we have been sending missionaries. Now one cannot associate very long with these students before one realizes that there is a great deal of bitterness in the hearts of many of them toward the missionary movement in general, though they may know individual missionaries whom they love and honor.

Many of the things said by these foreign students are manifestly extreme, and are often based on most superficial information. But the fact of the existence of this irritation cannot be denied. The result is a questioning on the part of our young people. They ask: "What is the matter with your missionary movement? You say its aim is to create fellowship and brotherhood? Why then must there be gunboats, and extraterritoriality and the siding with conquerors against the conquered and all the other things the foreign students tell us about? Why don't you tackle in earnest the problem of war? Why don't you try to stop economic exploitation instead of accepting the money of those who profit by it?"

Under the wholesome influence of youthful directness I have gradually come to see how unconsciously militaristic has been the missionary movement in which I have lived and moved all my life. Born on the mission field, I went to a school maintained for English-speaking boys, by one of the most orthodox and consecrated missionary organizations in the world. It was located in a Chinese port. At this school I saw and heard many of the leaders of the missionary enterprise. There I learned the Book of Daniel by heart and many other portions of the Bible. But I never got a hint that the Church has any duty to grapple with the war system here and now. On the contrary we boys—most of us sons of missionaries—became saturated with military

and naval spirit. We knew at sight every gun-boat on the coast,—and there were scores of them. We listened respectfully to admirals when they condescended to address us on our annual sports day. We looked with bated breath at a missionary whose father had been in the charge of the Light Brigade made famous by Tennyson's poem which we knew by heart. Later I returned to China and spent seventeen years in close association with various missions, many of them of a progressive type. Yet I am now convinced that—with notable exceptions—this movement was unconsciously steeped in militarism.

I cannot give all my observations. I will refer only to one fact—the history of General Feng, the "Christian General". He received his Christian instruction from devoted missionaries, staunch champions of orthodoxy. He found missionaries not only ready, but eager to work with him, and they sounded his praises throughout the earth. Yet nobody ever made him realize that he was trying to do something which I am convinced is absolutely impossible, namely, to be War Lord in China and a Christian at the same time. And so we have witnessed the tragedy of that man's life. In times of peace he has done admirable things for his men. But in China a man cannot be a military man and not

fight, and so time and again he has had to send his gallant boys into the fray. Then, surrounded by dead and wounded, he has been stricken with remorse and has withdrawn from the fighting, leaving to others the direction of affairs. The missionaries now reproach him for many things, but rarely for connection with the war system.

Now I know that it is possible to produce various exceptions to my generalizations. But the point I am trying to make is that large segments of the missionary movement are steeped in militarism *and don't know it!*

By my close contact with students I have had brought home to me the terrible tragedy that will come to young lives if an army is drafted to go down to Mexico to protect the oil wells of American members of the Protestant and Catholic Churches; and I am overwhelmed with the callousness of many older people to this whole issue. If the missionary movement stands for world fellowship and brotherhood in Christ, then for God's sake, let us grapple—*really grapple*—with some of the great barriers to brotherhood, and especially with the war system which is the greatest barrier of all. If we won't do this, we don't deserve the confidence of the rising generation.

(An address at a recent conference of the Missionary Education Movement.)

Churches Emphasize Human Values in Industry

ONE hundred and thirty meetings extending over a period of ten days, and addressed by forty-two different speakers characterized the Industrial Relations Conference held in Boston, November 11-21. The Conference was held under the auspices of the Greater Boston Federation of Churches in cooperation with the Federal Council's Commission on the Church and Social Service. The general theme was "Human Values in Industry." A series of noon-day public meetings was held in Old South Meeting House, in which historic place some of the pressing problems of present-day American life, industrial, social and race relationships were opened up by the speakers and thoroughly discussed in the open forums period which followed. These subjects and speakers included "Crime and Christianity" by Hon. Sanford Bates, Boston Commissioner of Correction; "Patriotism in the New Order", by Mrs. Nancy Schoonmaker of New York; "Can White and Negro People Live in Friendly Cooperation?" by Dr. George E. Haynes; "Can Strikes be Abolished?" by F. Ernest Johnson; and "The Challenge of Democracy", by James Myers,—the three latter of the Federal Council of the Churches.

The other meetings of the week were held in churches, morning and evening services and Bible classes, luncheon clubs, the Chamber of Commerce, Twentieth Century Club, Y. M. C. A.,

student groups in the colleges, and classroom lectures in the School of Theology, Boston University and Newton Theological Seminary, ministers' meetings, women's clubs, Central Labor Union, and two exchange addresses in a rural church.

Among the speakers of the week were many local labor union officials and two national labor leaders, including James H. Maurer, President of the Pennsylvania State Federation of Labor, and Robert Fechner, Vice-President of the International Association of Machinists. Local employers were included on the program, among them being H. Clifford Bean, Executive Secretary, Filene Cooperative Association; Roger K. Buxton, Personnel Manager, Walworth Co.; Ivan G. Gaskins, Construction Engineer, Gillette Safety Razor Co.; and Enoch Robinson, Superintendent, American Rubber Co., Cambridge. The program also included a number of professors of economics and of business administration, leading social workers, representatives of the Associated Industries of Massachusetts, representatives of the Department of Labor and Industries for Massachusetts, United States Department of Labor, Consumers' League, and Women's Trade Union League, and ministers and social service secretaries of the churches, the Church League for Industrial Democracy cooperated actively, holding a meeting during

Gospel—"I am the way, the truth, and the life."

While the image of Christ had always fascinated him the gospels appealed to him very little in the early years of his search. He sought elsewhere the voice of authority. The time came, however, when those "four poems about Christ" appeared to him in a wholly new light. The historical criticism of the gospels gave him back the latter in a transfigured form. His experience in this connection is so interesting that I will quote a passage referring to it.

Scientific criticism, so far from invalidating the text of the gospels, has made them more human and forceful. Considered simply as historical documents they have recovered an authority which they had lost in the eyes of the incredulous. As a result of modern exegesis it would be as arbitrary to have doubts regarding them as it would be to doubt all the written sources of antiquity. If our scepticism leads us to suppress Christ, we might as well suppress Tiberius also and all the other personages of his epoch.

The figure of the historical Jesus, as distinct from the liturgic image, whose lure had originated his spiritual quest, impressed him with its extraordinary virility. He saw through the utter unreality of the portraits that Strauss and Renan had drawn of the Galilean. Jesus was no "archetype of beggars" but the true superman, a fact which Niëtzsche failed to comprehend. Henceforth Christ became his only authority and the gospels his only law. The essence of the Master's message he found to consist in no program of "political reform, external and collective in its character, but in a moral reform of an intimate and personal nature." It became evident to him, however, that Jesus' concept of the kingdom of God had a social as well as a personal aspect. It was a state of society as well as a state of the soul. Man had to be redeemed and the earth to be pacified and brought under the reign of justice, work and love. The last and greatest posthumous miracle of Christ, says Rojas, is his word, "because of the number of souls which it has purified, which it has consoled, which it has raised into holiness in every region of the planet." This wonder working power is the only proof he asks of the authenticity of the word of Christ.

THE CHRIST WE WANT

This is the Christ the world wants today, our author adds, "not the Christ of temples and rites, but the Christ who shall come, as he himself announced, for the elevation of souls and the peace of nations." In a passage of great beauty he expresses his wistful longing that our distraught earth may soon listen to a new message from the Master:

The Master described the kingdom of heaven as both a realization on earth and a gracious state of the soul. For twenty centuries humanity has gone on achieving this realization, in the individual through spiritual progress, and in the race through political progress. The process has not ended, and the time of a new mystic hope for the world is coming. Humanity goes on its way distracted, like the incredulous Cleopas, on the Emmaus road, in the gloaming, and perhaps the Risen one is coming in an invisible form to give a new message to souls.

In the third dialogue the author deals with the "Spirit of Christ," true fountain of inspiration and power. He relates how for many years of his life he had sought to quench his spiritual thirst at the fountain of philosophy and oriental lore. He read Genesis and the Koran, Plato and Kant, the

mystic doctors and poets, from Pythagoras to Swedenborg. But he remained unsatisfied. His reason found nourishment in those pages, his imagination pleasure, but the living sense of God did not succeed in becoming incarnate in his life. In the Bhagavad-Gita of Hinduism he thought he found at length the oasis he was seeking in life's desert. He was initiated by the teaching of Krishna and the revelation of Arjuna into the scale of ascending yogas. He profited much at the time from those studies, but in the end he discovered in the gospels and the "spirit of Christ" the soul satisfaction he had so restlessly pursued.

THE SPIRIT OF CHRIST

The "Spirit of Christ" is for Rojas a mystic reality. It means much more than the influence or way of life of the historic Jesus, approximating much more closely to the Pauline conception of the eternal Christ who dwells in each Christian soul. "The body of each man," says Rojas, "can and should be the dwelling place of the invisible Christ," and again, "Christ is a fountain of living water that overflows the immobile vessels that contain it in order to fertilize the spirit of man." "The Master said, 'Come unto me and drink.' That is what I do." "But in order that we may live in him and he in us it is necessary to make alive his message." In this endeavor mysticism and ethics meet and react on one another.

In the course of these dialogues, but especially in the last, Rojas makes frequent reference to religion in South America, while giving expression, at the same time, to his ardent dreams for the future religious mission of his own country. He deeply mourns the fact that his countrymen, in common with South Americans in general, have woefully neglected religion. The Catholic tradition as an external form exists, he says, in these republics, but not so the Christian sentiment as the inspiration of life. In this respect he contrasts his country most unfavorably with Anglo-Saxon North America. In the latter, he remarks, in spite of the abounding paradoxes that make it such an enigma to the people of South America, one finds many business men who pursue wealth with a mystic passion for the sole purpose, evidently, of being in a position to donate their gains to great human causes. He has been impressed also with the number of public leaders in the United States who are not ashamed to quote and practice the principles of Jesus in their political and civic life. Such men, says Rojas, South America needs.

A NEW RELIGIOUS LIBERTY

Yet his beloved Argentina possesses in his opinion an asset that may constitute her unconscious preparation for a great Christian destiny. The land enjoys the fullest religious liberty, and throughout its ample borders there exists a sense of brotherhood among all the races that have found an asylum there. He discerns in this the influence of the Spirit of Christ, "the Master of brotherhood." "And who can tell," he adds, "but that we are also destined to create a new religious unity, by transcending the foreign cults?"

How shall we label this man?

"I see you are a protestant," the bishop says to him. "I am not," he replies. "And you are not a Catholic?" "No." "Nor a theosophist?" "No." "Then what are you?" "If you must give me a name, call me a *plain Christian*." Rojas

is an ecumenical Christian, the silver mouthpiece of a considerable number of men and women in South America who are unattached to any religious denomination but who are Christian in the most absolute and ecumenical sense. Here is a new phenomenon in South American life, a new mount of vision thrown up by spiritual forces, a vantage ground from which to survey the present and dream of the future.

Our author himself dreams. He dreams of the activity of the invisible Christ as a transforming spiritual and social

influence. He dreams of the Christianization of America in order that it may fulfill its true messianic destiny of realizing the hitherto unrealized dreams of Europe and of Christianity. "The association of citizens," he says, "in a democracy like ours can form a religious brotherhood in the fullest sense of the word. The afflicted world is awaiting amid the darkness a message of hope, and how great would be our joy were that message to reach it from this Latin America of ours."

Why Young Missionaries Quit

By T. T. Brumbaugh

TO THE ARDENT SUPPORTERS of missionary endeavors, and especially to those contemplating giving their lives to foreign service, there is a romance defying description in the thought of working in Christ's name with people of different appearance, culture and habits. For the man or woman on the field the romance gradually fades as he becomes acclimated and integrated in his new environment, until all that is left to keep him at his work so far away from those of his own kind and the comforts of life "back home" are his conception of duty, his interest in his work, and the opportunities of service he sees about him. Let no one mistake; it takes a big sense of duty and a real task in which a man can plunge himself heart and soul and see some tangible results of his labors to keep a young man of ideas and energy "on the job" in foreign missions.

PERSONNEL LOSSES HEAVY

I have been amazed recently at the number of young people returning to America from first terms on the field with no desire to go back to their posts after furlough. Doubtless there has always been a heavy casualty list of this nature, but I am convinced that study and comparison of missionary records by decades will show a larger proportionate loss to the fields from this source during the past decade than ever before.

Mission boards will doubtless have many reasons to advance in accounting for this phenomenon, and just at present they might seek to explain it by reference to the recent disturbances in China which have forced so many workers out of their posts with no assurance of early return. Yet, while many of the recent losses have, it is true, occurred among the China personnel, withdrawals were particularly heavy even before the Nanking affair, and neither the present military activities nor shrinkage in denominational missionary collections can account for all the failures to return. The writer's denomination and several others have suffered severe personnel losses in Japan in recent years, and there are many who report that work in India and the Pacific isles is failing to hold the imagination and continued service of many of the young missionaries who went out with such high spirits and hopes.

It will be well worth while for all, whether candidate, mission board, or supporting church, to consider the reasons

given by young people for this declining enthusiasm for foreign work.

First of all, it springs from disillusionment, and the greatest source of disappointment to young missionaries as they enter their field of service is the inflexibility of mission methods as employed within the denominational mission machinery, from board secretary to committees and individuals on the field. Almost every profession in life has in the opening years of this century been developing new avenues of approach and specialized forms of training for the same. In this, however, missionary methods have fallen far behind the march of progress. Candidates for foreign work are still asked to say they do not insist on any particular part of the world or any special type of Christian work on the field. Mission boards prefer to "sign up" men who will go wherever there is a "call" and do anything that needs to be done. If a particularly desirable candidate appears with a training and ambition to do a specific piece of work in some designated country, he is coached to "get by" the board's vigilance in avoiding too strong individualism in its ranks, and is encouraged by assurances that when he gets to the field he will probably find just the type of work he seeks.

SMALL OPPORTUNITY FOR SPECIALIZATION

However, experience indicates that among candidates who have a "specialty" but do not have an appointment to a particular post before leaving home, relatively few find the opportunity they crave after arriving on the field. There are many reasons for this, the previously mentioned inflexibility of mission methods being primary. Funds are short, also personnel—no new work can possibly be undertaken now; perhaps if the young man or woman in the case will take for a while the post now vacant, that of teaching English in a middle school, he may later find just the opportunity he desires. Thus work already undertaken swallows up new missionary personnel, regardless of individual preferences, and often regardless of fitness or training. And thus the recruit finds himself tied down to a task for which he has little aptitude, and perhaps less heart.

Talk with as many missionaries as you may, you will find that a large proportion of them, especially those "this side of fifty," have had such disappointments. And this leads to the second source of disillusionment among first-

term missionaries: A young person goes to the field full of hopes and energy. He wants to jump right into his task and get results. He should be encouraged to do so. In every other calling it is so; the hustler gets the prize; even in business in the so-called mission lands it is so. There are long hours and few holidays for those who keep the world moving. But to give one's best to a cause and to thrive on it that cause must be of one's own choosing and one in which his heart is lost. There are many physical casualties among missionaries, but relatively few among those who are happily and whole-heartedly engrossed in their tasks. Yet among the "great disillusioned but yet on the field" the young missionary finds little enthusiasm, less originality, short—indeed, banker's hours, too many holidays, undue worry about "overwork," and not enough genuine concern over "overeating" and "oversleeping," which are far more deadly evils. Missionaries whose hearts are in their tasks work long and hard, and perhaps live a more strenuous life than any business man in the same lands, but too many missionaries take life easy to an extent that would be impossible were they in the ministry or any other profession in their home land.

ARTIFICIAL LIVING STANDARDS

And this suggests the third disillusioning factor: [The young worker finds the missionaries with whom he must work living on such a high standard of living as to effectively divorce themselves from the lives of those among whom they seek to do good. And it ought to be said, too, that the average missionary lives better on the field than all but the highest-salaried ministers at home. Now this is not altogether the fault of those now in missionary service. It is partly because when missions first came to these countries, land and labor and all material things were so cheap that large mission grounds were purchased as centers of work, huge houses were built, and a corresponding scale of living was adopted. Today the missionary, much as he would like to reduce his living expenses, finds himself forced to live in these grand but now decaying old establishments, with all the upkeep expenses they involve and the necessity of keeping enough servants to care for them.

All this is wrong, not only in that it is a dreadful burden and keeps us from intimate relations with the common people who naturally have a suspicion of luxury, but also because living in such a style, with native servants to wait on us and being able on our foreign salaries to enjoy things which only the wealthiest natives can afford, inevitably creates in the missionary's mind a superiority complex which he would not otherwise have. Indeed, one wonders if such conditions are not largely responsible for that certain lassitude and dependence upon the services of others which even the young missionary soon begins to develop, if not ever on the alert.

Now all this is a rather logical progression, somewhat in keeping with the experiences of most disillusioned first-termers. And with mention of the "superiority complex" a fourth disappointing feature comes to mind. Having learned in his missions course in training school that the truest and best method in missions is that which integrates itself most closely with the life of the land and its people,

the new missionary is surprised to find that practically no Christian mission in the field today is genuinely following this method. The propagation of the Christian gospel in non-Christian lands is still today in the eyes of the natives a "foreign" program, and this in spite of the fact that there are most able native leaders in all lands in whose hands the machinery of the church might be safely placed, or with whom the responsibilities might at least be shared.

FOREIGN CONTROL

In no respect is this superiority complex more evident than in the recruiting of new American, Canadian or European workers for the field. If in anything the nationals ought to have voice, it should be in the selection and appointment of new "foreign" workers in their midst. They, of course, know best what types of personality make the finest impact upon native spirits, and they too know best what types of evangelism are most needed in their own country. But instead of giving the nationals a voice in the choosing and placing of new workers, this important matter is determined almost without exception by the missionaries themselves and the boards at home.

Could not much of the disillusionment of being unable to find one's place and task be entirely obviated if mission committees sat with committees of nationals in determining what types of personality were needed in new missionaries, and for what particular tasks, following this up with a specific search on the part of the board at home for just the right man for each place? Surely such a method would eliminate many of the casualties, might help eliminate many of the misfits on the field who have declined to become casualties, and might also go a long way toward removing some of the other disillusioning factors of missionary service as a first-termer finds it today.

At any rate the writer believes these are things everyone at home ought to be thinking about, along with the first-termers. The missionary candidate should know these things, because they concern his own future usefulness and happiness in the field, and if these problems are not solved before he goes out, he must be willing to help solve them in his own mission and denomination. The boards should carefully note these observations of first-termers, because they relate themselves vitally to the future of foreign missions of whatever sort. And finally, church people in general should know what the young missionary's experiences are, for it is the "home folks" who provide the funds, the prayers and the enthusiasm for our mighty enterprise, and they should know how we are taking the commission they have given us in Christ's name.

Eternity

By Robert E. Lewis

A MAN stood in the presence of eternity, looked down into it, and across it, and then above. The atmosphere was not brittle, not cold, but clarity itself. The morning sun, not far above the horizon on that March day, turned the Grand Canyon into an other world fantasy.

The distant rim, crested by a dark green line of pines;

the Kaibab forest growing up apparently from alabaster foundations. Below, great cliffs dyed with blood, resting in turn upon the sloping shoulders of iron, overspread with a film of Nile green, buttressed upon granite of Oxford gray, down into the abyss, sheer to the waters of the Colorado. The rising sun poured into the distant Bright Angel canyon whose waters were swallowed at length by its gigantic neighbor. The roofs of Phantom ranch glistened amidst its iris setting, backed by cliffs of red iron oxid, thousands of feet high.

As the sun warmed to his task, suddenly, bursting out of the great rusted ledges to the north, leaped a white stream of melted snow. Falling eight hundred feet, it lost itself amidst the telluric bluffs, tumbling unobserved three thousand feet to the river.

The weird hours of morning gave place this day, as they had done for ages, to the quiet of evening. The sun now stood over the opposite rim of the canyon, looking for all

the world like a disk of carminite. Every butte, every massif, every abraded pinnacle, each minaret of malachite, each gorge, as by Aladdin's sudden touch, turned purple mixed with myrtle. The reds, the greens, the alabaster vanished; the vast amphitheater, awe-inspiring, was now a new and more wondrous hue.

Eternity, not black, but arrayed in Tyrian purple, lustrous, not disquieting, hushed every sound and thought.

The tourists went about with their inconsequential clatter; but a man, himself a tourist, stood profoundly still.

The Hopi war dance, the mule cavalcades steaming up the trails, the hissing steam of a distant engine, the thirsty travelers at the opulent hotel, nor the throng of the impecunious at the luncheon counter, seemed of any moment whatever.

A man had looked into eternity. He knew how helpless St. John was when he tried to write about it in the Apocalypse.

B O O K S

A Human Jesus

The Son of Man, the Story of Jesus. By Emil Ludwig. Translated from the German by Eden and Cedar Paul. Boni & Liveright, \$3.00.

IN SPITE OF the author's statement that "this book deals with Jesus and has not a word to say about the Christ," it presents a christological theory as well defined as the human character which it delineates. Ludwig's primary purpose, to be sure, is to picture Jesus the man, to describe the setting in which he lived and moved, to portray his personality, and especially to depict, with the vividness of fiction and the accuracy of history, the course of his inner experience. But how could that be done without saying a word about the Christ? As well might the distinguished biographer have attempted to write the story of Napoleon and not say a word about the emperor. One could not write the story of Mohammed, who thought he was a prophet and made others think so too, without saying a word about Mohammed as prophet. One might refrain from expressing a judgment as to whether his claim was justified by the facts, but it would be impossible to avoid setting forth what kind of prophet he thought he was, how he came to think of himself as a prophet, and the place of that belief in his inner experience and his outward career. So it was inevitable that Ludwig's claim to separate sharply between Jesus and the Christ should be wholly baseless.

In this narrative the miraculous factor is eliminated or rationalized. "Out of this faith, healing power springs." "Some are relieved for a long time, others for a brief space." (While this may be true, it is a statement made wholly without evidence.) In popular report of the cures there is "plentiful exaggeration." He "healed by suggestion"—but he did heal. The central motif of Jesus' inner life was the growing sense of messianic mission. This and the increasing conflict with Jewish officialdom "obscures the simple and serene wisdom" of the earlier days, until at last that "sense of a royal mission has confused his better judgment." Can one write this and say that he is saying no word about the Christ? In the brief and fleeting contacts which Jesus had with John the Baptist, Ludwig finds the high moments in the development of that

sense of supernatural mission. The seed of the idea was planted with the words: "He that cometh after me is mightier than I." The tidings of John's arrest was a spur to both action and thought. The question sent from prison, "Art thou he that should come?" woke the slumbering messiah. John's death was the summons to an open avowal. The inner conviction and the deliberate choice of martyrdom were alike clinched by Peter's confession.

Setting aside the theological question as to whether the consciousness of messiahship was the gradual discovery of a supernatural reality or an illusion thrust into the mind of a great moral and religious teacher by the pressure of his environment—of which two theories Ludwig quite definitely supports the latter—his picture of the unfolding awareness of messianic mission is drawn with skill and insight. It is, however, rather hazardous to try to tell what Jesus was thinking at moments when he did not speak, or the hidden emotions which lay in his mind when he did speak. "Conscious that he, like all the others, is but a sinful mortal, he says, 'Neither do I condemn thee.'" This, of course, is pure guesswork in support of the theology which he claims not to have, and not an interpretation of the evidence.

The last scenes are the hardest to handle in this fashion. Indeed, the difficulty is progressive from first to last. One wonders whether it is not the ease with which the earlier scenes may be treated in this way that has lured so many writers to an attempt which always breaks down at the climax. That sense of mission which "confused his better judgment" during the final week has found so much confirmation in subsequent events that an interpretation which makes of it an unfortunate and fanatical illusion is not quite convincing. Ludwig's story of Jesus begins with his mid-boyhood and ends on the cross. The story of Christianity would have ended there too if there had not been a factor which has escaped the biographer.

With the limitations which are implied in what has already been said, this must be called one of the most beautiful, reverent and appreciative of all the lives of Jesus. Ludwig is, presumably, not an original scholar in this field, but he has made good use of many of the results of scholarship, and he has the

tian denominations. To be sure, the consolidation of the missionary agencies, state and national conventions and local congregations of the two bodies will be achieved only gradually, and there is much yet to be worked out in all of these fields. But when the religious papers of two denominations unite it is the sign and symbol of a true union. A large per cent of the denominational esprit de corps of all communions is directly dependent upon the continuous urgency of the denominational press; and conversely, the support of the denominational press remains possible only as that esprit de corps is kept up to concert pitch. When the journalistic organs of separation merge, it is both a guarantee that something has really happened in the life of the bodies concerned, and an assurance that the union of the groups will grow increasingly complete. It is a matter of common observation that institutions tend to perpetuate themselves through sheer momentum and institutional pride regardless of their present value. Religious papers die hard. Many of them do die; but most of those that do, die simply because they have starved to death. They die reluctantly and with protestations. The Herald of Gospel Liberty is not dying, but in sacrificing its separateness it is being reborn into a wider usefulness. And that is just what every denominational institution will have to do as the unity of the church comes—sacrifice the pride of historic separate identities to the greater glory of a more perfect service.

How Powerful Is A Newspaper?

ENGLAND is going to find out. Her two most potent journalistic magnates, the Lords Beaverbrook and Rothermere, have launched a political party of their own. It is called the United Empire party—it's a pity that our own whoop-it-up press couldn't have a party with a name like that to celebrate—and its motto is "empire free trade." Empire free trade is a scheme whereby all the parts of the British commonwealth of nations—which is still an empire to the noble lords of Fleet street—are to be joined in a Zollverein that puts a high tariff up against the entry of goods from non-British lands, but does away with all tariffs as between the various units of the empire. It is the Beaverbrook-Rothermere idea that such a party can be pushed into power by the united support of the newspapers which they control. These journals now have a combined circulation of more than 6 million copies daily. Their first appeal brought in almost a hundred thousand dollars for the party chest during the first 24 hours of the party's life; the dotted line coupons were clipped and signed by two hundred thousand applicants for charter membership; five conservative members of parliament landed in the new party to the encouragement of loud cheers from the Evening Standard and the Daily Mail. Lord Beaverbrook is the new party's leader. When it forms its first government he will be its first

prime minister, if he lives that long. "Empire free trade" is an idea that has been dangled before the eyes of every party leader in Great Britain, and unanimously rejected. Now the Beaverbrook and Rothermere press is out to show that it can put the thing over by its own power. We believe that it will discover that it has badly overestimated its influence.

Will Hays and the Presbyterians

HERE and there voices have been raised deploring the reference to the church activities of Mr. Will Hays when considering the moral and social shortcomings of the movies. But a letter printed in the Churchman indicates that Mr. Hays has not hesitated to use his church connections in his efforts to protect the moving picture industry from undesired scrutiny and the threat of remedial action. The letter is written by Maude M. Aldrich, who identifies herself as field secretary of the Federal Motion Picture Council in America, Inc. For eight years, from 1920 to 1928, Miss Aldrich says that she was on the staff of the board of temperance and moral welfare of the Presbyterian church, and its successor, the department of moral welfare in the board of Christian education. She describes the way in which the former board, when under the leadership of the late Dr. Charles Scanlon, set on foot plans for a national study of the moving picture situation by the churches. Then she tells how Mr. Hays, newly appointed "tsar" of the movies, gained the spotlight in the effort of the Presbyterian board of ministerial relief and sustentation to raise a fund of 15 million dollars. When Dr. Scanlon printed a pamphlet setting forth conditions in the moving picture industry, with the expectation of distributing this pamphlet at the Presbyterian general assembly of 1925, Miss Aldrich says that "Mr. Hays was afraid that it would injure his work for ministerial relief and so wired the president of the board of Christian education, of which the board of temperance and moral welfare had become a part. . . . We were ordered not to distribute the booklet." "This," Miss Aldrich adds, "is but an illustration of the thing that went on within the church under the clever use made by Mr. Hays of his connection with the pension fund." She is wise enough to add this postscript: "I have letters and can produce witnesses to verify all that I say."

Sex Instruction Is No Crime

THE purveyors of pornography sniggered in their sleeves when, ten months ago, Mrs. Mary Ware Dennett was convicted in a federal court and sentenced to \$300 fine and a year in prison for sending through the mails a pamphlet designed to give serious and edifying instruction to the young on the sex side of life. It began to appear that almost any sort of

treatment of sex was safer than one intended in good faith to make people intelligent about it and respectful toward it. The decision has been reversed and no retrial was ordered, so the case is ended wholly in Mrs. Dennett's favor. "No case was made for submission to a jury and the judgment must therefore be reversed," was the decision by which the court of appeals disposed of the action of Judge Burrows who had presided at the former trial, and who is the same judge who later came into prominence through his decision against the naturalization of Professor Macintosh. The Christian Century is not in a position to pass judgment upon the merits of Mrs. Dennett's pamphlet or upon the degree of skill and tact with which she expounded the facts and principles which constitute its subject matter. Naturally it is impossible for anyone to write on this subject without mentioning matters which are better left out of casual conversation, but it is no service to the cause of morality to punish with fine and imprisonment one who is making a sincere and reasonably intelligent effort to disseminate needed information and to establish sane and wholesome attitudes in regard to sex. It is said that Mrs. Dennett wrote the pamphlet originally for her own children. While different people have different ideas as to what may properly be said to young people on this subject, and those who think that nothing ought to be said will inevitably consider any discussion of it indecent, the Y. M. C. A. and Y. W. C. A. thought well enough of this treatise to distribute it in considerable quantities among their constituencies. We are glad to see Mrs. Dennett exonerated—and we are not sorry to see Judge Burrows reversed.

Can Christian Missions Be Saved?

THE question must be faced at once. Can Christian missions be saved? Or is the Christian missionary enterprise to drift further into impotence? This is no matter of a changing interpretation considered in occasional gatherings by a few score leaders. Jerusalem conferences will help, but the dissemination of their conclusions is too slow, and accepted with too much hesitation, to save this situation. It is no matter of pushing up mission board receipts. More money would lighten certain administrative burdens, but it is as clear as sunlight that money will not solve this problem. It is no matter of securing more missionaries. The difficulties of the boards in this direction are real, but the issue is far more one of the missionaries now in service than of those to be recruited.

In the light of the new conditions on the principal mission fields, and in the light of the Christian missionary enterprise *as it actually is*, the churches must

answer this question *now*: Can the enterprise be saved? They must be made to understand that, as matters now stand, the enterprise is losing ground. This loss is not merely a statistical one, although there are important mission fields where there has been an ominous loss in the reported Christian constituency in recent months. The loss goes deeper than that. It goes down to that underlying process of influencing the thought-life of peoples which, a few years ago, was the real power of the missionary undertaking. Men might not join the Christian community, but the most influential and the most promising of them took their thinking from Christian sources. On strategic mission fields, this is no longer so. In this sense, the missionary enterprise is being lost.

That clear-eyed missionary in Johannesburg, Ray E. Phillips, told the story recently in these pages (see *The Christian Century* for January 15) of the way in which Christian missions are losing in South Africa. It was a story of an enterprise almost totally failing to function in the realm of the conditions and issues which are *today* affecting the natives of South Africa. One of the most pathetic passages in that remarkable biography, "Aggrey of Africa," tells of the frustration which that inspired son of the Gold Coast felt when he tried to preach to a congregation of fellow Christians at Kamundungo:

I talked patience, domestic virtue, simple honesty and thrift. . . . Then I remembered what I had seen on the road the day before. . . . Then my voice began to quiver. Something was choking me. O Heavens! Shall I preach of bravery, of standing for their rights? That were sheer madness, sin, criminal, in me, for that at present means death. . . . Then I talked of heaven and the streets of gold. . . . With these people, homeless, no chance to own one, with ownership in land out of the question, baffled and buffeted on every side except the side on which the missionaries are, even domestic virtues are practiced only in fortitude. The only thing to do was to wind up by telling them to set their minds on things above where sorrow and sighing never enter. . . . They seemed encouraged . . . and sang . . . "God will take care of you."

The elements are different, but the impotence and the resultant effect seems to be much the same in India. There are missionaries in India who are doing wonderful work. There are Indian Christians who are at the very front of that nation's life. But in an India that is seething with unrest, reaching out in every direction for guidance toward a new life, the influence of the mission group as a whole is distinctly on the side of the status quo. Pulsing India, as she roughly but conclusively estimates the elements in her present situation, puts down the missionary enterprise as on the side of that idea of government and society from which she is determined forever to separate.

Perhaps the most significant missionary situation in the world exists in Japan. A new type of Christian evangelism has come to the fore there, led by that Japanese prophet, Toyohiko Kagawa. Christian missions seem actually to be in process of being saved in Japan. They have become, within the past few

months, one of the most compelling social and intellectual factors in Japanese life. Frankness, however, compels the admission that this salvation of the enterprise is taking place in spite of the hesitation and almost open opposition of some missionaries. Kagawa has been working in Japan for years. With the exception of a minority of missionaries, his work has been regarded by the "regular" Christian forces with suspicion. The churches and the missions have held aloof from him. But the sheer spiritual power of the man has swept ahead, first capturing the imagination and following of the Japanese Christians. And now the missionaries—many of them still with obvious reluctance—are being forced into line with a movement that has too much power for them to thwart it.

There is, alas, only one Kagawa. So there is only one mission field where the Christian enterprise is out in front of the line of social advance. Practically every corner of the mission field is being rent and shaken by the mightiest revolution in history. Political organization, social custom, industrial method, and—more than all else—the thought-life of whole peoples are being challenged and destroyed and reconstructed on a scale that is without parallel in the human story. Yet, except in Japan, the Christian missionary enterprise, having done its part to bring this revolution to birth, now gives almost no sign of being able to hold leadership in a revolutionary hour, but either sinks into insignificance or tries to maintain its contacts with the passing order.

To make concrete the situation as it actually is, we invite attention to the present condition of the missionary enterprise in China. We speak now, bear in mind, of that enterprise *considered as a whole*. There are missionaries, there are missions, there are Chinese Christians who are trying desperately to make Christianity an appreciable influence in revolutionary China. But when Christianity is considered *as the Chinese see it*, it must be remembered that it consists far more largely of such elements as are placed in China by the Roman Catholic church, the China Inland mission, the various "faith" missions, the ultra-conservative Lutheran and southern fundamentalist denominations, than of anything else. It may seem like a strange blindness on the part of the Chinese that they fail to distinguish between, say a Spanish Catholic and a New England Congregationalist missionary. But how many Christians are able to distinguish between a Shiite and a Sunnite Moslem, or between Mahayana and Hinayana Buddhism? When considering the present condition of Christian missions in a country like China, *all* the Christian enterprise must be taken into account.

Looking at this total situation, there is something bitterly ironic in remembering the years of prayer which Christians offered for the shattering of the rigid molds which held the old China. From the hour of Xavier's despairing death-cry, "O rock, rock, wilt thou never break?" to the hour of the martyr-

doms of 1900, this was the characteristic hope and petition of the missionaries and their supporters. Now, suddenly, the rock has broken. Indeed, it is no longer a rock. It has reverted to its original elements. No land today is more formless, more fluid, more plastic. New ideas fill the air. Men are committed to the search for new ideals, new ideas, new forms of action. Even such an ancient religion as Buddhism, as Dr. Frank Rawlinson has shown in his "Revolution and Religion in Modern China," is assuming new forms, seeking a new approach to the Chinese mind. The busiest spot in a Chinese city today is the bookstore or the newsstand.

Here is exactly the situation for which Christianity has been praying. But what, now, of Christian missions? A more divided, a more hesitant, a more impotent enterprise it would be difficult to imagine. Faced by the opportunity of centuries, the Christian forces reveal an inner division which makes it all but impossible for them to act at all. Take, as an example, the situation in regard to the production of Christian literature. For years, any student of China could foresee the coming of a day when the printed page was to have a power even surpassing that which it traditionally has exerted. That day has fully come, and new books, new magazines, new newspapers crowd the market, while the reading public doubles and trebles almost overnight. But the output of Christian literature falls to next to nothing, and such material as is produced is colorless and anemic, marked by an excess of caution which condemns it from birth. The attempt to overcome this inadequacy by united action—an attempt which led to the formation of a Christian literature council—ends in failure. One potent portion of the missionary body refuses to countenance the production of the only sort of Christian literature which can hope to command the attention of a land in the throes of revolution. Christianity in China, in so far as the production of Christian literature is concerned, goes dumb because Christian leaders cannot agree on what it has to say.

The situation is strikingly epitomized in a single recent issue of the Chinese Recorder. This is the monthly periodical produced in behalf of the whole Protestant missionary enterprise in China. The January number, which is the latest to come to hand, is almost wholly devoted to the five year advance movement which, probably in emulation of the movement in Japan led by Kagawa, has recently been launched. Is that movement to be a living force, or only an office blueprint? Six Chinese contribute articles pointing the way by which they believe the movement can be made to move. The missionary leader of the China Inland mission, however, seeks to outline the sort of gospel that must be preached in any such movement. This mission, the largest in the Protestant group in China, is 100 per cent fundamentalist. By a copious quotation of proof texts its leader shows that this campaign must emphasize the

"certain and impending judgment of men on account of their sins." The Chinese are to be reminded of the words of Revelation 21:8—all about the unbelieving and the abominable and the idolaters (to use only a few of the terms) and the lake which burns with fire and brimstone. And in another part of the same paper there is a discreet, but revealing, account of the ineffectual attempt to rescue the work of the China Sunday School union from the fundamentalism which has controlled it.

This latter situation merits more than passing consideration. It is another example of what happens when a reputedly united effort reduces itself to the lowest common denominator basis. Up to the present moment, the attempt to instruct the youth of China in Christian ideas, as carried on in the Christian Sunday schools, is in terms of a dogmatic that is completely opposed to every principle of knowledge that young China is absorbing in that nation's new schools. Because of the effort to have no single word in any Sunday school literature that might offend the most determined heresy hunter among the fundamentalist missionaries—and China has a good many of them—the Sunday schools, which should be equipping new Christians for a new day, have been living in a bygone age. Some of the mission boards have at last awakened to this situation, under the prodding of the World Sunday School union, and are now planning to leave the Sunday school organization in China in the hands of the dogmatists while they organize a new body of their own. But the point is, that this decision has only come now, after the revolution in China has been under way for years; it is a belated attempt to catch up with a procession that is already far down the road.

The organization of a new Sunday school movement in China is a beginning of an attempt to win back a battle almost lost. But it is only a beginning. If this battle is not to be thrown away, some grim facts must be faced, and some daring decisions must be made. The fact must be faced that more than half the missionary force in China and on other fields is a handicap to the Christian cause. Not because of any slightest shortcoming in purity and devotion of life, but in identifying Christianity with a day already departed, these consecrated people are doing what they can to make Christianity's triumph impossible. They stand for the status quo—theologically, politically, socially—some more than others, but all sufficiently to link their whole service with the cause of reaction. It is no good blinking this fact just because it is unpleasant.

What the daring decisions are to be it is as yet impossible to state in detail. We believe, however, that they must be in this direction: The missionary interests of the churches that are not afraid of the new day, of new methods, of a new message, must follow some such course as has been taken in regard to the Chinese Sunday school issue. They must

coalesce to produce a new movement avowedly, even daringly, liberal, both in administration and in approach to the peoples of these unsettled lands. The missionaries of this new movement must be set free. They may be in a minority, but it must be a clearly defined and aggressive minority. It must be so aggressive that it will be able to show the masses of Chinese, Indians, Africans that there is a sort of Christianity that can join in a revolution. Half a dozen western mission boards, by sinking their individual differences and pooling their strength in an avowed adventure of this sort, might yet win for the Christian missionary enterprise a real chance to exert a vital influence during the next generation. But if the boards of the forward-looking churches are not ready to take this chance and cut loose in this way from the conservatism that now shackles the enterprise, then Christian missions must, until a new awakening comes, be resigned to impotence.

Creating a Red Menace

HAVE we no sense when it comes to dealing with communism in America? We pride ourselves on the practical nature of the American mind, on the diffusion of education throughout the country, on our ability to analyze and deal with unaccustomed and perplexing problems. Then why are we making such a mess of our treatment of our handful of radicals? Why do we allow our governments—city, state and national—to be pushed into actions which increase the very difficulties they are supposed to eliminate? Is the mere word "red" enough to drive the last vestige of common sense out of our minds? Is it not time to call a halt on the attempts at repressive savagery which breed savagery?

Such questions are justified by recent events. A wave of communist activity has recently been in evidence across the country. Widespread unemployment, cold weather, and the incitements of communist party agitators have combined to produce demonstrations in several cities. In New York, police brutality in breaking up a demonstration was so unrestrained as to bring a general protest from the press. More than ten thousand marched behind the coffin of a communist killed in a police charge; fortunately the police did not attempt to break up the funeral cortege. In Cleveland, a demonstration in regard to unemployment led to a general breaking of heads by police clubs. In Chicago, mounted police rode down and pounded to pieces a march of the unemployed on the city hall, while other police broke into and wrecked the local headquarters of the communist party.

The explanation, in all such cases, is that these methods are necessary in dealing with communists. Apparently, the protection of the civil law is suspended in the case of radicals. The police act as though they have been assured that they can go as

The Future of Foreign Missions

What a group of Methodist laymen think about Foreign Missions

“What is the present day aim of foreign missions?”

“What is being accomplished by foreign missions?”

“Are the current criticisms of foreign missions valid and how can they be met?”

“What adjustment in foreign missions policy are needed to meet the new conditions?”

“How can the new generation be integrated with the older friends of foreign missions?”

TO discuss these and related topics concerning the world mission of Christianity, thirty laymen of the denomination met at Niagara Falls, N. Y., on June 20-22, 1930. It was an unofficial, voluntary gathering of laymen, freely and frankly to exchange opinions regarding the future of the missionary enterprise. Their conclusions were formulated in the appended statement, unanimously adopted and signed at the close of three days of discussion.

Mr. Frank A. Horne, President of the Merchants' Refrigerating Company, and Vice-president of the Board of Foreign Missions, presided. In addition to Mr. Horne, those who presented papers and answered questions were:

Prof. William Hung, a Chinese layman, on the faculty of Yenching University, Peiping, China, and exchange Professor at Harvard University; William Boyd of Philadelphia; Edward M. McBrier of Montclair, N. J.; Senator James E. McMurray of Chicago; Robert E. Brown, M.D., of Wuhu, China; George A. Roberts, agriculturist and evangelist, of Old Umtali, Africa; George P. Howard, evangelist, of Argentina; T. T. Brumbaugh, evangelist to students, Sapporo, Japan; Prof. Oscar M. Buck of Madison, N. J.; Prof. W. D. Schermerhorn of Evanston, Ill.; Bishop James C. Baker of Korea; Bishop Edwin F. Lee of Singapore and Manila; and Bishop Herbert Welch of Pittsburgh. Bishop F. J. McConnell, of New York, delivered the closing message. Dr. Ralph F. Diffendorfer, corresponding secretary, and his associates on the Board of Foreign Missions were present throughout the conference. The group was fortunate also in having the help in its discussions of Dr. John R. Mott, Methodism's most distinguished layman.

The findings of the laymen, addressed to laymen throughout the church, follow:

To Methodist Laymen

“WE have recently spent the week-end at Niagara Falls in unhurried review of the present position, trends and outlook of those aspects of the world-wide Christian movement which are today of special interest and concern to laymen of our own church—in fact, to the entire church of Christ.

“We have been profoundly impressed and reassured as we have considered:

“(1) the wide-openness of the doors of opportunity now confronting our representatives in all parts of the non-Christian world.

“(2) the responsiveness and fruitfulness manifested in the pathway of the devoted service of our missions and of the related indigenous churches.

“(3) the imperative need of expanding our ministry.

“To this end, we feel the need of augmenting greatly the Christian forces, both missionaries and nationals, and above all, the necessity of rethinking, restating and, in many cases, revising our programs and policies in order to meet the enlarged, urgent and critical world situation, and to press the present advantage.

“There are evidences on every hand that the Christian church just now is at a time of rising spiritual tide; and it is always wise to take advantage of a rising tide.

“We are convinced that one of the greatest demands of the present hour in all of our communities in the United States of America is that of liberating a far greater lay force and of relating that force to meeting the heroic challenges and inspiring opportunities of the world mission of the Christian faith. We are especially concerned that the younger generation, both of professional and of business men, shall come to understand, appreciate and support new ventures in Christian living that have world-wide significance.

“Why is this so absolutely indispensable?

“This movement for the stabilization, equalization, unification and regeneration of the world must have the help of laymen of insight, experience, contacts and influence.

“It is essential also in order to develop a more dependable, economic base to meet the inevitably enlarging requirements of the world-wide Christian enterprise.

“Again, if the impact of our so-called western civilization upon the non-Christian world through the outreach of American industry, commerce, finance and travel is to be Christianized, the initiative and concerted action of Christian laymen are absolutely indispensable.

“The sharing of our experience of Christ is continually being offset by such un-Christian contacts of America with other nations and peoples, as unscrupulous business and commerce, moving pictures that misrepresent, world travelers without sympathy and understanding, and industry that often exploits and dominates.

“Moreover, unless the effect of the testimony and work of our missionaries on the foreign field is to be neutralized or largely nullified, the laymen as well as the ministers of our churches must recognize and accept a great weight of responsibility to insure that non-Christian conditions and practices which still so largely obtain within the confines of the United States may be transformed by the principles and spirit of Jesus Christ.

“Missionary work for the average American church member is not only a matter of money-giving but of Christian living. For example, what thousands of students from abroad see of the private and public life of America is quite as important and significant as what missionaries say about Christianity when outside of America.

“Among the problems on the mission field which press with greatest insistence is that of giving larger effect to the actions of the Board of Foreign Missions based upon the findings of its Commission of Ten, as well as to the deliverances of the Jerusalem Conference on the Mount of Olives and of recent meetings of the National Christian Councils of the non-Christian world. Among these findings which call for prompt attention and conclusive thinking are the following:

“(1) Courageous overhauling of our existing plans and work with special reference to furthering the policy of increased initiative and responsibility on the part of indigenous churches. This has vital implications in all that pertains to the leadership, organization, self-support and self-propagation of these Churches. All this is designed not for the purpose of relieving the churches in America from increased and sacrificial financial cooperation, but solely in the interest of the largest and most vital development of the indigenous churches themselves. Such a policy would also release the funds and energies of the home churches for undertaking new types and entering new fields of missionary endeavor.

“(2) Recognition of the remarkable challenge presented by such highly significant spiritual movements as the following:

“(a) The Kingdom of God Movement in Japan which, under the inspiring and prophetic leadership of Dr. Kagawa with the backing of various missions and churches in Japan, has as its objective the increasing within the next three years of the present Protestant communicant membership of a quarter of a million to one million.

“(b) The Five Year Movement in China initiated by the Chinese Christians themselves and which has already enlisted the support of nearly all of the missions and churches of that country and which has for its aim not only the quickening and enriching of the churches themselves, but also through the most thorough-going processes of evangelism, the doubling of the Protestant church membership in China.

“(c) The Mass Movement of India which has already yielded 73% of the nearly two million Protestant church members in India, and which in the light of recent developments and newly launched plans now enters upon an even more significant and promising phase.

“Our churches here in America should foster in every way in their power these and other unmistakable manifestations of the Spirit of God moving upon the multitude of the non-Christian world.

“(3) Recognition of the great need of a resolute effort throughout our churches for increased international understanding so that the points of view of other peoples, both at home and abroad, may be interpreted and fellowship may be encouraged. We believe this to be the method and spirit of Jesus.

“We further recommend increasing care in the selection of our church representatives, that they be persons of understanding and tolerant spirit.

“(4) Realization of the world-wide trend toward a larger measure of cooperation and unity among Christian communions. We affirm our judgment that the Methodist Episcopal Church, through its various agencies and administrators, should heartily participate in movements looking to closer cooperation and affiliation with other denominations and to the establishment of united churches of Christ in the several fields as Divine leadership may indicate. Such object lessons will surely become contagious.”

The above statement was unanimously signed by the laymen present as follows:

Herbert C. Allen, Buffalo, New York

D. C. Applegate, Libby-Owens Glass Co., Rutherford, N. J.

Samuel Austin, Chairman of the Board, Austin Co., Cleveland, Ohio

C. D. Baldwin, Purchasing Agent, Bangor and Aroostook R. R., Bangor, Maine

William Boyd, retired, former Vice-Pres. Curtis Publishing Co., Philadelphia, Pa.

James H. Causey, Investment Banker, New York

Charles W. Evans, General Insurance and Surety Bonds, Fairmount, W. Va.

Edwin W. Fielder, Vice-President, Chas. E. Merrill Publishing Co., New York

Carl H. Fowler, Attorney, New York

Charles A. Hagaman, Hagaman & Co., Bakers, Albany, N. Y.

Clarence E. Hall, Executive Secretary, Epworth-Euclid Methodist Episcopal Church, Cleveland, O.

S. M. Hann, Vice-President, Fidelity Trust Co., Baltimore, Md.

E. A. Harding, Niagara Falls, N. Y.

A. B. Hatcher, Assistant Vice-Pres., Guaranty Trust Co., New York

G. B. Hodgman, Investment Broker, New York

Frank A. Horne, Pres. Merchants' Refrigerating Co., New York

L. R. Lewis, Attorney, Hudson Falls, N. Y.

J. E. MacMurray, President, Acme Steel Co., Chicago, Ill.

William MacRossie, Vice-Pres. Ladd & Nichols, Inc., Greenwich, Conn.

E. M. McBrier, retired, Montclair, N. J.

John R. Mott, Chairman, International Missionary Council, New York

W. A. Notman, retired manufacturer, Buffalo, N. Y.

F. L. Partridge, Trust Officer, Lord, Day & Lord, New York

E. S. Sawtelle, Vice-Pres. and General Manager, The Tool, Steel, Gear and Pinion Co., Cincinnati, O.

Chester A. Smith, Peekskill, N. Y.

Arthur J. Stock, Insurance Broker, Detroit, Mich.

W. L. Sykes, Pres. Emporium Forestry Co., Conifer, N. Y.

W. Clyde Sykes, Secretary, Emporium Forestry Co., Conifer, N. Y.

Paul Sturtevant, Retired, Katonah, N. Y.

Jarvis L. Thorpe, M.D., Clyde, N. Y.



for the first time in any official Anglican document, as real means of grace for Anglicans and not only (and that precariously) for the members of the "church" in question. This virtually carries with it the essential principle upon which alone reunion can be based, *viz.*, mutual recognition of the churchly character of certain non-episcopal communions and the validity (as distinct from the equal regularity) of their ministries, or real ministries not only of the word but also of the central sacramental means of grace in the church of Christ.

This being admitted in principle, the range of its practical application becomes only a matter of the *bene esse* and not the *jure divine* "essence" of the church on earth, as heretofore with so many Anglicans. The fact that the operation of the rule now adopted by the whole Anglican episcopate in solemn conference is still only permissive, and dependent on the adoption of it by each bishop in his own diocese (and primarily in intention under the conditions of the foreign mission field), cannot alter the crucial importance of the principle involved. It is for non-episcopal Christians henceforth to bear this in mind, and in case of need, but also in a considerate spirit, to remind their Anglo-Catholic brethren of it—not forgetting how hard a thing it must be for them to readjust their thoughts and feelings to such a change of perspective, even on the authority of the Anglican episcopate as a whole. "God wills fellowship," and larger fellowship than heretofore, but only on the basis of loving regard for each other's conscience, as Lambeth, 1920, pleaded.

J. VERNON BARTLET.

1105 1931

I DO NOT BELIEVE IN FOREIGN MISSIONS

By REV. FRED SMITH

Minister of the First Congregational Church, Newton, Kansas

THE words, "I do not believe in foreign missions," coming from one who ministers regularly in a church which, last year, was the only one of the larger giving churches of its denomination in its particular state to pay its "benevolences in full," by December thirty-first, sounds contradictory. But things are not always as they sound. The difference is the difference of a paradox, and that augurs well for the Christianity of both facts. I have mentioned this paradox to indicate that, whatever be my objection to foreign missions, it does not arise from parsimoniousness. It is to be feared that many a man's opposition to foreign missions is due to a misguided notion of thrift rather than a right apprehension of truth. Concerning this, more later. Meanwhile, it will be well if I give attention to the straightness or otherwise of my own disbelief.

I do not believe in foreign missions on, at least, two counts. Let us give attention, first, to the smaller of the two. The emphasis is wrong, in two respects. Christianity is friendship or it is nothing. But what has friendship to do with "missions"? Much every way, provided it be not forgotten in the warmth of one's uplift. One can appreciate the intention, while looking askance at the methods of the old time missionary, who

thought of his work largely in terms of a faith that had run over into fanaticism. Between that day and this in the work of "foreign missions" there is the difference of a world. Those men of another day were other-worldly. They would save the heathen from hell. That was enough. Now "foreign missions" thinks in terms of this world. It would save men to health, to wholeness. This achieved, hell will take care of itself. The ethic remains unchanged, the emphasis is changed.

There is need for further change yet, but the change needed now is more than a change of emphasis; it is a change in ethic. I have already indicated that while I am a disbeliever in foreign missions I am a believer in friendship, world friendship. The hasty speaker is apt to retort that here is a distinction without a difference. In this retort he is in error. There still is worth in words. An ill chosen vocabulary can easily lame one's virtues. I heard a preacher declare recently that "John Wesley saved England from a reformation," which, so stated, was an untruth. What he was trying to say was that "John Wesley saved England from a bloody revolution which made possible the realization of a peaceful reformation." Words are the currency of thought, and have importance for culture and Christianity as coins have for our commercialized industrialism. The time has come for the re-minting of our religious currency in the interest of a wiser friendship.

Say "missions" long enough and a man will become the fanatic of a cause rather than the maker of friendships. It is easier for a man to be a compeller rather than a comrade. In the older days of missions, the mores of that time being friendly to this sort of thing, it was

customary to "compel" the heathen to come in. In proportion as a man or a sect thinks of Christianity in terms of propaganda there is always a latent danger of an atavistic throw-back to the use of force in the interests of a faith gone fanatical. If one has attended here at home "revival meetings" it is not necessary to go farther for illustration of what I mean here. It should not be hard to see, however, that in so far as Christianity becomes a form of compulsion instead of being a fact of comradeship, in so far as it ceases to be itself.

Happily there have been many factors making for a changed emphasis in Christian service in our time. Science has put out the fires of the old fashioned hell and destroyed the literal gold plated heaven, while at the same time revealing a sort of hell and heaven possible right at our feet. This, along with other factors cultural, has already given us a significantly changed emphasis in "missions." Now men go out to serve rather than to save. The trail of an improving morality is always to be found in its changed metaphors. A faith interpreted as related to fanaticism runs to "missions"; but interpreted as friendship it runs to mutuality. And that is some difference. In the one religion is a one way street; as was the "foreign mission" way of other days; in the other, religion becomes a two way thoroughfare, as is becoming manifest in our day.

But the barriers will not all be down until we know what to do with our adjectives better than at present. The day is coming when the phrase "foreign missions" will be a despised phrase. We have heard a lot in our time about "the importance of foreign missions," but in that day we shall come to know something of the

impertinence of foreign missions. Yesterday's good always looks dark in the brighter light of to-day's sun. When religion becomes friendship "foreign missions" will have ceased to exist. Instead of the old sense of "missions" there will be the new fact of mutualism. This distinction should be enough to anticipate those who will say that though the vocabulary is changed the duty remains the same. Upon that we have some thoughts coming, and that right here.

There was One in old time who spoke of the need for removing the beam from one's own eye ere the task of removing the mote from a brother's eye was undertaken. In passing I draw attention to the fact that the work of removing the mote was an act done to a "brother"; that is, it was a friendly work. Masefield saw, without so drawing the conclusion, what Christianity means when he makes the converted Saul Kane say: "I knew that Christ had given me birth to brother all the souls on earth." That is the one task for Christians, to brother men.

But to speak of "foreign missions" is to cast a shadow, if not something more across the path of that relationship. To walk even a shadowed path is for the Christian to strangely betray the religion promulgated by One who called himself "the Light of the world." The word "foreign" is an adjective that needs careful, or rather, Christian watching. Unless this be done, it is apt to tincture all our work with something other than the faith we profess. In this way. Note the current, which is not the Christian, use of the word, foreigner. The foreigner is always the beneath one, the inferior. It is a term that trips easily from the tongue of

the superiority-complexed ones. It is the speech of the proud, and, usually, as inflected, of the prejudiced. Even at its best, so far as Christianity is concerned, it is a left over of a tribal-nationalistic day whose very foundation was other than Christian. The sooner a Christian deprovincializes his speech the better for his Christianity. Institutional Christianity has too much derived its speech from the vocabulary of Cæsar with a hundred deflecting results. Christianity should begin other than with the man-made assumptions of men's inherent differences; it should begin in the faith of man's inherent divineness. He spoke the thing we need to know here who said "that nothing that is human is foreign to me." That is to say, the Christian cannot believe in foreign missions for the simple reason that foreigners, for him, are non-existent. It is accounted a virtue by many professing Christians that they are internationalists. In this they have accommodated themselves to Cæsar. But

In Christ there is no East nor West,
In him no South nor North:
But one great fellowship of love
Throughout the whole wide earth.

When it comes to Christianity a Christian becomes a supernationalist. Some day we shall find it is a greater thing to be human than to be humanitarian, as it is harder to be just than charitable.

Unless a man or sect have care the Christianity they export is apt to be a condescension rather than a comradeship. Many missionaries have given pity to the world in the name of Christ. It was a sorry gift. They

have only the Christian right to give sympathy. Unless Christianity is given sympathetically it is poison, not power. Pity is the virtue of the condescending; sympathy is the virtue of the Christian. It means the giving to each other the best that we have. Christianity is more than "foreign missions"; it is human mutualism. Beginning from this base we can build to heaven. Without it we build on an inadequate foundation. A Christianity, tinctured with Pharisaicism, by so far fails to reach the width of its usefulness. They who speak of "foreign missions" are looking at the world through colored glasses. If they know this it helps; but if they do not know it, it hurts, both themselves and those whom they seek to help. A Christian, anywhere, should be something more than the citizen of the country where he happened to be born. He has been "born again." All else is incidental to that. This is the second count we mentioned.

It is strange how many problems disappear when one takes that viewpoint. When we ask concerning men how divine are they, rather than ask concerning them how different they are, we are on the way to progress and purity. But when we build our hopes on a work that is labelled with the fact of a difference we have crippled ourselves at the first, where, as a matter of fact, we ought to have Christianized ourselves. Wherefore I repeat, "I do not believe in foreign missions." But I do believe in brotherhood. And that is some difference, as a rule.

FRED SMITH.

WHAT PEOPLE AND PAPERS ARE SAYING ABOUT UNITY

Faith and Order at High Leigh

The Continuation Committee set up by the Lausanne Conference on faith and order in 1927 met at High Leigh, England, August 18-21, under the presidency of the archbishop of York. Between eighty and ninety members were present, representing the churches of the British Isles, of the continent of Europe, and of America; and covering the whole range of the various Christian communions, from the Eastern Orthodox to the society of Friends. Rome was the one conspicuous absentee. For the rest, we had one more example of the new spirit and the new conditions in Christendom inaugurated at Stockholm and Lausanne after the war. Anglican and Lutheran, Presbyterian and Orthodox, Baptist, Methodist, Independent, Quaker, met in the most frank and friendly conference upon the things that matter most to them all—a thing almost unthinkable a generation ago.

We discussed with complete candor—all the cards on the table—the great question of faith and order opened up at Lausanne in 1927, and we gave our minds to the practical business details necessary to the continuation of the work begun there. The immediate objective before us was the second Lausanne Conference, now fixed for 1937, and we all envisaged an indefinite series of such conferences in the future. For no one contemplated the idea that the churches of Christendom, having once got upon such a footing with one another, could ever break these links and relapse into our old suspicious aloofness. It is true that the question addressed by the Lausanne Conference to the various

Extract from Dr. Cotton's letter, Tchengsien, China, Feb. 18, 1932

In Peking itself Mr. Steinbeck's "schedule" of sight seeing precluded the possibility of much lecturing before student groups. For that matter the students themselves were not there, on account of the New Year's holidays. I did have a good evening with the missionaries of our own group, another evening with the larger missionary fellowship, and two services on Sunday, the one at the Peking Union Medical College. This service was conducted by Dr. Tsu, and was one of the most impressive I have seen. He has a fine liturgical sense. His prayer was an agonized expression of China's deep need. I venture to quote two paragraphs from it.

"We confess that at times ~~the~~ people lose faith and are despondent, for the doings of this human world are too brutal and inhuman. Might sits enthroned, the lust of conquest burns in its eyes; justice is trampled under foot, the voice of conscience silenced, and brotherliness forgotten. How can we sing the Lord's song in this bitter and bleak world?"

"We thank Thee, O God, that thou dost answer the complaints of our tormented soul. Through the veil of tears comes the vision of the Christ bearing the cross for the sins of the world; of Thyself struggling with us in our feeble efforts inspiring the discontent with what is; and of thy saints through the ages, who amidst strife and suffering have fixed their eyes upon the fulfilment of thy purpose, and who in life and in death, have labored for the day when mercy and truth shall meet, righteousness and peace kiss each other, and nations walk in the way of the Lord."

Action of the General Council of the
Presbyterian Church in the U. S. A. on
The Appraisal Commission of the
Laymen's Foreign Missions Inquiry

The General Council of the Presbyterian Church in the U. S. A., in session at Chicago Wednesday, November 16, 1932, unanimously adopted the following:

"The General Council of the Presbyterian Church has considered the Report of the Appraisal Commission of the Laymen's Missionary Inquiry. It has considered with interest the Report and its accompanying recommendations. There is much in the Report's discussion of missionary methods which is worthy of approval and is in line with the administrative policies of the Board of Foreign Missions of the Presbyterian Church in the U. S. A.

"The Council is confident that the Board of our Church will consider with scrupulous thoroughness the recommendations of the Report. It recognizes the ability and devotion of the members of the Laymen's Inquiry and their desire to help forward this great enterprise of the Christian Church. Every forward-looking policy will be sympathetically canvassed, for our Board has stood throughout its history for an indigenous, self-conscious, self-supporting, self-propagating church in every mission field. It has met and will meet changing conditions with an enlarged program and will cooperate with all evangelical churches in bringing to a successful issue past and present efforts looking to unity in Church life and work on the mission field.

"The General Council, however, regrets that in the releases given to the press and in the Report itself, unjust criticism is laid at the door of the foreign missionary. We wish to take issue with this unjust judgment and to express the esteem and confidence in which our missionaries are held by the Church at home and by the Church on the mission field. Man for man they take rank with any select specialized body in the world and with the ministry of our own churches in America.

"Likewise the present aim and message of the missionary enterprise has been called in question by the Report, and the General Council wishes emphatically to

dissent from the conclusions of the Commission as affecting the aim and message of the missionary enterprise.

"We cannot accept the interpretation placed by the Report upon the Christian message and the missionary objective. What is proposed is virtually a denial of evangelical Christianity. The Gospel cannot surrender its unique supremacy. We hold that there is much of value in non-Christian religions and that Christ came not to destroy but to fulfill; but we cannot take the position of the Report which says, 'We must look forward to their continued co-existence with Christianity, each stimulating the other in growth towards the ultimate goal, unity in the completest truth.' We do not so understand the Christianity of the New Testament and in this regard the Report takes a position which our Presbyterian Church will not take. We confidently expected that an increase in missionary enthusiasm would result from the Commission's Report, but fear that at least in some quarters it may have the opposite effect.

"The General Council most earnestly expresses on behalf of the Church undivided loyalty to the historic missionary program of the Church and to its Board of Foreign Missions and calls upon the membership of the Presbyterian Church to support with unswerving devotion the Board of Foreign Missions in its endeavor to fulfill the missionary mandate of our Divine Lord and Master."

The Laymen's Missionary Report was also referred to in the report of the Spiritual Emphasis Committee of the Council, and the following reference to said report was approved:

"It is not alone the enemies of Christianity that challenge the Gospel, but Christ is wounded in the house of His friends. In this connection it is pertinent to take cognizance of the recent Laymen's Missionary Report. The Report is disturbing not only because it issues from a Commission composed of distinguished leaders in American Church life but because it is an indication of the thinking of many within the Christian constituency. It is appalling that we should have to

renew the age-old effort of keeping the Gospel from both adulteration and assimilation. The Report takes the position that 'the final truth, whatever it may be, is the New Testament of every existing faith. If through growing appreciation and borrowing, the vitality of genuine religion is anywhere increased, the Christian may well rejoice in that fact. He will look forward, not to the destruction of these religions, but to their continued co-existence with Christianity, each stimulating the other in growth toward the ultimate goal, unity in the completest religious truth.' That position we cannot and must not take. To do so would be to abandon the New Testament position and surrender the only hope the world has of overcoming the insidious atheism and agnosticism of our generation."

Copy supplied from official records by Walter I. Clarke, Publicity Director,
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Pennsylvania.

ship. There is careful documentation, and we are given the very meat of scores of the ablest treatises of all the centuries. Only once do we note an omission of a source, and that is where it is said that Boniface was stern "against the Christian superstitions of Rome." It was Boniface who Romanized the Christianity of north central Europe of his day.

If there is any major weakness in this work it is one that was forced very probably by lack of space. I refer to a clear and adequate handling of the place of proper *corporate* as well as individual witness to Christ the all and in all. Our author should crown his life's work by an equally fearless volume which will set forth, not the shortcomings of heathen religions as contrasted to the finality and completeness of Christ Jesus and of essential Christianity or *vice versa*, but shall show plainly the iniquities, the unchristlike theologies and ecclesiastical systems, the inconsistencies and the hypocrisies of Protestant Christendom in view of its 19 centuries of heritage and privilege. Dr. Speer performed this service in part for Roman Catholicism in his searching review of that Church as it expresses itself on South America. We need a similar service for Protestantism, for our own Presbyterianism. In the last analysis, the greatest and most effective present-day apologetic for Christ and Christianity is not such an apologetic as the author has so ably set forth, which can only be appreciated and understood by the more discerning and by those versed in history and in comparative religions. The apologetic which the whole missionary program demands, if Christianity is to go on either to fulfill or to conquer and supplant, is the apologetic of truly Christlike individuals and of truly corporate Christlike Churches and States that have, through the years, heard the good news of the divine Son of God, of Christ who is God and Lord, the Alpha and the Omega, the final universal Redeemer.

In the first three chapters we find a very notable contribution to historical Christian literature. There is not to be found anywhere a more accurate and complete survey of the thought and attitude of the early Church with full references to a very extensive patristic literature. The histories of early Christian thought by such men as Weiszacker, McGiffert, Harnack, Cadoux, Angus and Seeberg do not present such a comprehensive and careful handling of what the early Church thought of Christ and of what the attitude then was toward non-Christian systems or religions. In chapter 3 we have a most inspiring survey of the viewpoints of all the great missionaries of the centuries as to the all-sufficiency of Christ and the finality of the Christianity of the primitive Church. The witness of other than Caucasian Christians as to what constitutes the essential gospel message and as to the non-desirability of syncretism or of eclecticism is most impressive and convincing. To the question as to what shall be our present attitude towards the religions which Christianity should both transcend and conquer, Dr. Speer presents the findings of numerous missionary

conferences and dwells at length upon the Jerusalem conference of 1928. In a cumulative fashion he marshals scores of reasons why Christ and essential Christianity is not only inclusive of the best in all other systems, but is infinitely superior and essentially unique and different, and apart from its Christ there is no full and final redemption. He is careful to state that this estimate is to be placed upon Christ and the way of life as well as the life he inaugurated, and not upon much that passes as Christian. On the basis of real Christianity, missions must be carried on in our Lord's name without syncretism or dilution.

No Christian of this present day has done more than Dr. Speer for the joyous and victorious spread of essential and true Christianity, both in the newer and older fields where now an attempt is being made to bring all things into subjection unto him. In Dr. Speer we have one of the greatest examples of the perfect combination of the mystical, deeply spiritual Christian combined with one who has a wholesome and proper deference to externally revealed, supernaturally divine revelation as set forth in Jesus. We pay very great tribute to this most recent product of his heart and mind. Both conservatism and liberalism have here an eternal hitching post in the midst of flux and change.

The Missionary And His Theology

By A PRESBYTERIAN

Interest in recent public statements on foreign missionaries lends special point to the following article, prepared by a person well informed on Presbyterian practices and on missions

THE Presbyterian Church is distinctly creedal, not slavishly so but not apologetically so. Some Churches do not like creeds; that is for them to say. The Presbyterian Church does like a great creed, long, rich, historic. There is nothing sacrosanct about it; it has been revised and supplemented more than once. Yet the revisions and supplements have been efforts to bring it more fully into line with the teaching of the word of God, not to popularize it nor to make it a "down-to-date" document.

The Church has provided carefully for the maintenance of the creed, allowing no one to determine its contents swiftly nor arbitrarily. Not even the highest court of the Church can determine the creed. No one presbytery can do it; no session can do it; no pastor can do it. All the presbyteries, acting together and by a definite majority, become the only final determiner of the Church's creed. Moreover, only a presbytery (or, in case of its failure, a similar but higher court) can determine whether a subscription to the creed is satisfactory. No external nor independent body has any such authority in the Church.

A third fact is that this great creed, which is the uniting bond of the Church, is required only of ordained officers—ministers, ruling elders, deacons. No session can properly make its acceptance a test of admission to the Church. Laymen, in the usual meaning of that term, need not subscribe to any explicit creed in uniting with the Church, but only make credible profession of their faith in Jesus Christ and of their purpose to follow him. Creedal subscription is a later and much longer step, reserved for only a few Presbyterians in the total number.

Meanwhile, the Foreign Board is intimately related to various types of workers—some ordained and therefore subject to the creedal test, and some unordained and not normally subject to that test. Yet, because these workers represent the Church in a fairly definite way, in founding a new Church and in directing its earlier movements it seems entirely logical that even these unordained workers accept in suitable terms the same creed. In a presbytery all the members are under the same vows, ruling elders and ministers. No one else can be a member of a presbytery. In a mission on the foreign field it is logical that all members shall be under similar obligations, since they all have voice in decisions affecting the work.

It is evident, however, that the position of the two groups, ordained and unordained, is different. It would be manifestly unfair to expect the same mastery of the creed on the part of untrained workers that might be expected of workers thoroughly trained in such knowledge. Sensible men make a distinction between ministers with theological training and ruling elders who have not made independent study of the "system of doctrine" presented in the creed. This does not mean that one group is more intelligent than the other, but only that one group has had occasion to know the creed more fully than the other.

All foreign missionaries of the Presbyterian Church have made the same creedal declaration that is made by members of presbyteries in America. Their integrity is to be assumed as clearly as the integrity of ministers and ruling elders in the home Church. It is no more Christian to slander them as insincere and untrue than to slander home workers; every charge made against a missionary could easily be made against somebody near by.

What is the duty of the board regarding the soundness of its workers? Its first duty is to assure itself that the worker is understood and not the victim of his own poor expression or inconsistency. This will be the especial danger of lay workers who are apt to utter or write a good many variant notions when they attempt theological expression. The board, like any session, must be decently sympathetic with people who seem to be going astray. They should be brought back if possible. Critics of the board seldom suggest this possible service. They demand that on the first sign of error the worker shall be dismissed; otherwise they must withhold their gifts. It seems to be little to

them that a thousand workers are not in the least under suspicion.

There is a notable paragraph in the General Assembly Minutes of 1824, page 122, which bears on this: "Here it will be important to remark that a man cannot be fairly convicted of heresy, for using expressions which may be so interpreted as to involve heretical doctrines, if they may also admit of a more favorable construction. Because no one can tell in what sense an ambiguous expression is used, but the speaker or writer, and he has a right to explain himself; and in such cases, candor requires that a court should favor the accused by putting on his words the more favorable, rather than the less favorable construction. . . . Another principle is, that no man can rightly be convicted of heresy by inference or implication; that is, we must not charge an accused person with holding those consequences which may legitimately flow from his assertions. Many men are grossly inconsistent with themselves; and while it is right, in argument, to overthrow false opinions by tracing them in their connections and consequences, it is not right to charge any man with an opinion which he disavows."

But this does not exempt the board; its duty is to bring about correction if it can do so. It cannot become meticulous, any more than a presbytery should be. It cannot magnify into major importance what no presbytery considers major. What ruling elders and ministers in the home Church are allowed to believe without criticism from their responsible bodies can hardly be made the occasion for the loss of workers in foreign missions. In the nature of the case in the Presbyterian Church, a minister anywhere would be referred to his presbytery if question arose as to his loyalty to the creed. It would be monstrous if an appointed body, answerable not to any presbytery but only to the General Assembly, were to set itself up as a doctrinal court for the trial or examination of ordained officers in the Church, all of whom are members of presbyteries. If the board has valid reason to question the soundness of one of its ministerial force (valid reason, not current gossip for which nobody is prepared to stand and take the consequences), it would rightly inform the proper presbytery, and accept the verdict of that body.

The case is somewhat different with unordained workers. The Church has constituted no single agency for the consideration of the anomalous condition of an unordained person who is yet under vows, even though those vows be interpreted for lay usage. The board may be rightly held for responsibility here. Its primary duty is to seek to bring any erring worker into fuller conformity, not with itself but with the truth of God as the Church has found it. If this cannot be done and the worker has wandered from his way, the board must find kindly and Christian ways of severing his connection with the force pledged to this unity. Irresponsible people who write dictatorially to the board would "dismiss" or "discharge" or "drop" a

worker; no board would do it in any such terms. Even erroneous people have rights; boards are not infallible. The separation of a worker at a given point may be at terrific cost to work which ought to be preserved in some way. Our Lord in his wisdom held on to Judas even when he was irredeemable, and to Peter when he was far astray. Before he was through with them, one had left him and the other had been recovered. The board ought to follow the example of our Lord. When a worker can no longer render loyal service he must be relieved of his appointment in ways that manifest the spirit of Christ and the gospel which the Church is sending to the world through its missionaries.

Meanwhile, the board is a defender of its working force at home and abroad. It believes the best regarding them; it must be convinced by hard and adequate evidence of any dereliction among them. It cannot be affected by general and vague charges made by men who evade personal responsibility for what they charge. Nor can it be deeply concerned over mere attacks on itself. In the missionary enterprise the board is, as has so often been said by its own officials, the least important factor. Attacking it does not injure it seriously, because it has no interests except those of the home Church and those of the field force. Attacks on the board work out quite invariably to the injury of the spirit of the home Church, and to the lessening of the support of the working force. At this very time earnest workers are unable to do for the souls of men on the mission field what they yearn to do, because some men have unsettled the confidence of the giving Church by general assertions of the unfitness of a few workers in the total force. The tragedy of it is that some of these assertions come back to the home Church from missionaries who have fallen foul of their brethren and who seem willing to see the whole work injured if only they can rebuke a local error or a wrong in their own single land.

The missionary force deserves the support and affection of the home Church. Nobody's money need be an aid to error. There is plenty of unquestioned work to use every penny any critic of missionaries ever gave. Fortunately the rank and file of Presbyterians do not think the missionary force is ideal; they know they are not so themselves. They are grateful that God's goodness to themselves is sufficient for him to bless and aid them even with their defects, and they gladly pass on his blessing to others whose defects are probably no greater than their own even at their worst.

THE BOARD OF FOREIGN MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE U. S. A.
 156 FIFTH AVENUE
 NEW YORK

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VIII

THE GENERAL ASSEMBLY AT COLUMBUS, OHIO

May 25-29, 1933

No. 51

July 24, 1933

TO THE MISSIONS:

DEAR FRIENDS:

It was our first thought to include in General Letter No. 50 some report of the recent General Assembly, but its actions are so important and affect the work of the Missions so greatly that it seems wiser to make a separate letter regarding it. This is also in accordance with the counsel of the Policy and Methods Committee of the Board to whom was committed the responsibility for determining what information should be sent both to the Church and to the Missions regarding the important matters considered at the General Assembly.

You recall that there had been some talk of omitting the meeting of the Assembly, but that this proved both impracticable and undesirable. The place of meeting was changed from Fort Worth, Texas, to Columbus, Ohio, which is within a few miles of the exact geographical center of the Presbyterian population of the United States. This made the cost much lower than it would have been elsewhere. The session was much shortened also. In earlier days the session often continued through a second Sunday; in later years it has been reduced to one week, opening on a Thursday and adjourning on the next Wednesday. This year it was shortened to five days, the Sunday being naturally observed in worship rather than details of business. The opening session was on Thursday, May 25th, and adjournment was taken on Monday afternoon, May 29th. Under all the circumstances the plan was doubtless wise, but it resulted in very crowded orders of business and much less provision for inspirational meetings than is usually desired by the members. People who often attend the General Assembly do not realize how much the experience means to those who attend less frequently or possibly once in a lifetime. It is noticeable that every proposal for marked reduction in membership or for less frequent meeting is roundly defeated by the Presbyteries when it goes down to them. This year several such proposals were before the General Assembly itself and it refused by a large vote even to submit them to the Presbyteries. There seemed to be doubt as to the real financial saving that would be effected and fear that loss would result to the Church if radical changes were

made. The next meeting is set for Cleveland, Ohio, and no plan is made for reduction of time or numbers. Many in the Church are fearful of acting under exceptional economic pressure in changing fundamental practices of the Church.

Pre-Assembly Conference

There was one pre-Assembly Conference—that on Evangelism, a matter of perennial interest to the Assembly. Dr. E. Stanley Jones, whom all of you know through his Round Table books, made two addresses of great power. The other speakers were from the Presbyterian group. The entire program was sympathetic with the motto which the missionary women have adopted for next year: "Let us go deeper," with their word that "We cannot go forward until we go deeper." It was urged several times that our need of right and effective programs must not divert us from the central necessity of actual work for the souls of men in our own communities. All of us in the missionary enterprise know the peril of programs along with their absolute necessity.

The Opening Sermon

Dr. Charles W. Kerr, of Tulsa, Oklahoma, retiring moderator, preached the opening sermon on "Giving Christ the Preeminence," using the great text in Col. 1:18. It was especially rich in illustrations of believers who had given Christ first place and was an earnest plea for doing so in the Assembly and in the work and thinking of the Church. It was probably typical of the sermons which have resulted in the development of the First Church of Tulsa, during Dr. Kerr's pastorate, from a small Home Mission Church, worshipping in a single-room edifice, to the present Church of 3,060 members with an edifice whose main sanctuary seats 2,900 people and whose rooms and halls in active use number more than 150. Here, also, all of us of the missionary force see our own need. Our one problem is to find the most effective ways of making Him foremost in all things.

The New Moderator

The new Moderator, as you know, is Dr. John McDowell, whose work is well known throughout the Church. He was a member of our Board for twelve years. For the past thirteen years he has been connected with the force of the Board of National Missions and has become in a real sense the voice of the Church in the application of the gospel of Christ to the social, industrial, and economic needs of the time. Dr. McDowell's majority was very large. He received 691 votes out of 839, the remainder being distributed between two other brethren. This large majority on the first ballot was taken to indicate that the temper of the General Assembly was not for controversy and subsequent votes sustained this indication. Dr. McDowell was nominated without reference to the controversial items of the General Assembly but on his merits as a pastor and Board Secretary. The fact that an executive officer of a Board was elected with such a majority seemed not to support the idea that the Church is restive under Board service.

The Moderator appointed as his Vice-Moderator Ruling Elder L. Irving Pollitt of Baltimore, a good friend of missions and missionaries, who has had experience as a moderator of his own Presbytery and Synod. Most of you who know Baltimore will remember Mr. Pollitt as an elder in the Brown Memorial Church.

Several Important Actions

Several actions will be of especial interest to you on the field:

1. After a long and sharp debate it was decided to cease the publication of *The Presbyterian Magazine*. Religious journals are having hard going here and it has proved thus far virtually impossible to secure for the Magazine the reading it ought to have. It seemed everywhere agreed that its quality is excellent and that Dr. Wm. Thomson Hanzsche had done remarkably well with it. But it requires a subsidy of at least \$12,000 a year, which is paid by the Boards according to an assigned ratio, and it was questioned whether this was a wise use of the money in view of the small circulation. Various proposals were made in order to continue the Magazine, but the vote decided otherwise. The Boards, and especially our own Board, will have to develop something that will do what the Magazine has tried to do in keeping at least part of the Church informed about the work.

2. Several overtures were received calling for the severance of relation with the Federal Council of Churches of Christ in America. The majority of the Presbyteries had, however, declined to concur in these overtures and in view of the reorganization which had occurred during the year it was voted that relations should continue as they are. It has been interesting to observe in recent years a reassertion of nationalism among nations and of denominationalism among Churches, in each case largely on the ground of duty to principles which adherents feel are endangered without this emphasis.

3. Each of the four Boards reported a deficit for the

year. The National Board reported an accumulated deficit of \$1,112,000. Our deficit was \$347,000; the deficit of the Board of Christian Education was \$216,000; that of the Pensions Board had been \$103,000, but it had been taken care of, at least for the present, from unrestricted funds. There was some suggestion of a special campaign to clear these deficits, but it is so obviously unwise to undertake anything of that nature just now that the plan was not long discussed. It is understood at present that the Boards will carry their deficits as an obligation to be cleared without direct and special appeal to the Churches, meeting them out of increased receipts as times may improve or out of unrestricted capital funds in their treasuries as a last resort. These funds have been accumulated through many decades and it would not be the part of wisdom to expend them unless absolutely necessary; they serve as a stabilization fund and protect the work from undue loss when the seven fat kine of Pharaoh give place to the lean kine.

Actions Regarding the Board of Foreign Missions

Of course you will be keenly interested in the actions of the General Assembly regarding our own Board. You must have observed in recent months that the Foreign Board has been singled out for attack by brethren who declared it had lost the confidence of the Church and should be reconstructed entirely. Secretaries and members of the Board and missionaries on the field, policies and methods, relationships and institutions, were all included. A pamphlet of 110 pages sharply condemnatory of the Board was issued some months ago and sent widely throughout the Church and directly to each commissioner to this General Assembly. It was in support of an Overture which appears in full later in this letter.

It was impossible to determine how widespread this influence had become and it seemed wise for the Foreign Missions Committee (forty-four members beside Dr. Herbert Booth Smith as chairman) to invite all, who wished to lay charges or criticisms against the Board or the work, to come before it and speak freely. The author of the overture and pamphlet referred to, Dr. Machen, was not a member of the General Assembly, but he asked the privilege of appearing. He spoke at length and laid the pamphlet before the Committee with some additional remarks. To the surprise of all, only three others appeared and these followed much the same line as that laid down in the pamphlet. The Committee invited all officers and members of the Board at the Assembly to attend its meetings, except in certain executive sessions, and many inquiries were made of them regarding the matters complained of. The whole matter was thoroughly discussed. The result was an extended report giving the Board and the missionary force unqualified commendation and support. It dismissed the charges against the work and its administration with some measure of rebuke for those who had brought them. This report was submitted by forty-three of the Committee, led by the chairman, and was adopted with so great a vote by the General Assembly that no division was even suggested. Two members of the Com-

mittee submitted a minority report declaring the Board and its work unworthy of confidence and proposing a group of new members in place of the reelection of any of the outgoing class. This minority report was submitted to the General Assembly but was rejected by a very large vote.

Report of the Standing Committee

The majority report which was adopted overwhelmingly by the General Assembly is as follows:

"Your Standing Committee on Foreign Missions has prepared this report for the General Assembly with a full recognition of the importance of its findings to the Church which we love and to the advancement of the Kingdom of God. It has been in session almost continuously since its appointment. It had presented to it the minutes of the Board, the report of the Board to the General Assembly, which includes the audited report of the Treasurer, three overtures critical of the policy and leadership of the Board, four overtures commending the Board for its faithfulness and loyalty to the Church, numerous communications from presbyteries and individuals, and had the privilege of full presentation before the committee of the various attitudes within the Church concerning the work of this important agency.

I. After a thorough examination of the minutes of the Board for the past year, we would record our satisfaction in the excellence with which the minutes are recorded and indexed, finding them to be truly a work of artistic quality apparently perfect in their mechanics.

(1) We express our conviction that if the Church at large could know the conscientiousness, thoroughness and prayerfulness with which every matter was considered, as indicated by the minutes, full confidence in the Board's ability and integrity would be established.

(2) In the light of prevalent criticism of the Board your committee made particular examination of the transactions pertinent thereto and are pleased to report that the records show an evident adherence to the doctrines and standards of the Church.

II. After an examination of the Treasurer's report,

(1) Our committee commends the zeal of the Board in reducing appropriations to meet reduced receipts without seriously reducing the scope of the work. It is significant that the number of representatives in the foreign field has not been decreased in the past year while other great churches of the United States have made reductions of 30 per cent and more.

(2) Our committee notes that the percentage of receipts expended by the administrative department of the Board increased during the past year. The Board doubtless aims to make as great a reduction in overhead expenses as in the expenditures in the field in so far as this is possible.

(3) Our committee went over the list of investments of the Board in detail and after discussing the investment policy of the Board with its representative, we unhesitatingly commend this policy.

III. The Home Base Department has included its report in the annual Report of the Board. We wish to approve the fidelity and devotion of this department and urge increased support by the churches.

IV. In our examination of the work in China, Japan and Chosen, your committee notes, with satisfaction of heart and gratitude to Almighty God, that in this area of great tension and in this period of severest testing the Kingdom of Jesus Christ advances.

Universal economic uncertainties, financial retrenchments, the devastation of war, the ravages of disease, the hardships imposed by floods and drought, the pressure of communism in China and of militarism in Japan, the threat to life itself, and even the imposition of martyrdom, have alike proven powerless to daunt the hearts of those men and women who stand in our stead as ambassadors for Christ in the midst of those people whose decisions of today shall determine the destiny of our world tomorrow.

One senses behind the simple narratives which record the reports a wealth of human faith and fortitude, of courage and evangelistic zeal that is truly magnificent. In Christ's name and in his spirit the Church records new victories and moves forward in every one of these lands. Dr. E. Stanley Jones' affirmation that China is the field white to the harvest, finds confirmation in the report of every mission station in China, while the Forward Movement in Chosen, and the Kingdom of God Movement in Japan alike report progress.

While no one would minimize the significance of this evangelistic program and the zeal with which the task is pursued and the encouraging results recorded, yet perhaps of even deeper significance is the witness borne to us that the churches of China and Japan are bringing to bear the power of Christ to break down barriers of race and hatred, and to fuse men's hearts in a spirit of brotherhood as revealed to us in significant paragraphs to be found on pages 11, 33 and 34 of the Board's report.

V. The section on India shows a grasp of the political and social tensions in that country now attracting the attention of the world. It is difficult to ascertain the extent of Gandhi's present power. He is a non-Christian and becoming more clearly recognized as such. During the stress of recent years, the Christians in India register an increase of 32.5 per cent in the decade of 1921-1931. The Christian community stands high in literacy.

Progress has been made in union projects. A list of our Presbyterian Union and Cooperative work with other agencies ought to hearten those who have the unified witness as their goal (see pp. 179-188). The dates of organization of these union projects are significant. Our Board has anticipated current recommendations by twenty years.

The power of Christ's Gospel is shown in the advance made in literary and women's work, in self-support, and in voluntary evangelism. The new franchise privileges granted to the depressed classes as a result of Mr. Gandhi's fast of last September may act as a purifying and steadying element in the loyalty of Christians in their classes, when it is realized that as Hindus they might have more privileges than as Christians.

Developing the National Church to take over complete control of an ever-increasing share of the work is still in process of formulation. This tendency again anticipates recent recommendations and has been in the minds of our leaders for many years. The report from India, along with the reports from the other great missions, gives a

strong foundation for solid confidence in the policies and leaders of our beloved Board.

VI. In the Siam field we note that the government of Siam was reorganized in June, 1932, without bloodshed, and a new constitutional monarchy was set up. The Constitution provides that the King shall be a Buddhist, but full religious liberty is granted all citizens.

The King and high officials are most cordial to our missionaries, even to the point of consulting them on questions connected with the lives of the Siamese. The government sent a special request to all our schools to teach the futility of faith in fortune tellers, spirit doctors and superstitions, since they had no connection with the state religion.

The schools interest the government, and they are patronized by the leaders. The schools do considerable evangelistic work sending gospel teams into the distant country to conduct vacation Bible schools. The Leper Asylum, in its poverty, maintains a missionary in a country district.

From the reports of all missionaries our work in Siam is prospering.

VII. European Protestantism in 1932 furnishes a stirring story. The long years of adverse conditions since 1914 affecting our brothers in Europe; the closing of 200 benevolent institutions in Germany for lack of funds; the extreme measures necessary for alone feeding the hungry, without the preventive welfare work; the increasing political tension and oppression of Protestant minorities; the patient endurance of evangelicals in Spain; and the growing kinship resulting from common sufferings—these are all parts of the moving record.

VIII. In the Philippines, our work in assigned districts through a comity arrangement is being aggressively promoted by our force of 78 missionaries, 24 of whom are ordained. Their efforts are resulting in a growing Filipino leadership that is reaching the rural districts with Filipino evangelists, and their own efforts are resulting in bettering local economic conditions as well as winning lives to Christ and church membership. While limited in personnel, our medical work progresses and native Filipino graduates are now assisting. Educational work continues to open the way for preparing the Philippines for self-government under Christian educated men. Our Presbyterian missionary program of evangelism, education and medical care is productive of results pleasing in His sight.

IX. As we study the work of our Church in Africa, Persia, and Syria, we note that progress has been made in all these fields as the ministry of Christ touches the whole life of the people of those lands—their physical ills, their mental slumber, their social evils, and their spiritual darkness.

We see behind the words of the reports the sacrificial and untiring efforts of a little body of consecrated servants of Christ doing a great work for his Church through the guidance and support of our Board of Foreign Missions.

In particular we call to your attention the work in Africa as it goes forward having lately the friendly support of the government and its financial aid as well. We note that the presence of a Roman Catholic station within a few miles of nearly every Presbyterian center and the growing opposition of the Roman Catholic Church makes a real problem for our missionaries in Africa.

Whereas we noticed the friendly attitude of the gov-

ernment toward the work in Africa, in Persia we see the growing spirit of nationalism bringing with it a strong resentment toward foreigners. This spirit has brought about the closing of all elementary schools conducted by foreigners for the children of Persian subjects. Apparently the move was directed at the efforts of the communists, but nevertheless it hits directly at the work of our missionaries. The rapid growth in the acceptance of the customs and ideas of the Western world has brought great changes, and has made as a result great inroads on the old religion of Mohammedanism. The change and confusion in thinking and living have afforded a great opportunity for the Gospel of Christ, and the report indicates that our missionaries are taking full advantage of that opportunity.

In Syria, while there is no particular political disturbance, there is some communistic activity. There is the growing emancipation from old harmful and limited ideas and customs, and along with that change, there is a general respect for the work of our missionaries, thus giving them the chance to continue to present Christ to Syria.

X. An examination of all of our work in Latin America reveals that notwithstanding famine, revolution and anti-religious opposition, our missions seem to have made a decided advance. Our workers have felt strongly the great influence of the World Sunday School Convention held in Brazil. Evangelism has been given a new impetus, the Daily Vacation Bible School is reaching many communities, and in some of these countries our missionaries say that it is easier today to convert and organize a whole congregation than it was in early days to reach and reform a single individual.

When the Catholic Church has been banned or restricted, an opportunity is presented for new contacts. The whole of the people respect and trust our Protestant workers and we have every reason for gratitude in this area. This completes our brief survey of various fields.

XI. We note the subject for the Mission Study groups for the coming year to be "Christ in the Modern World." We commend this study to the various interested groups in our Church.

XII. We would commend to the Board the continued use of Christmas and Easter Sundays for special gifts to Foreign Missions.

XIII. We rejoice in the loyalty of the women of the Church to the kingdom program.

Facing present world conditions, Presbyterian women feel that "we cannot go forward until we go deeper." Therefore, in order to deepen the spiritual life of the members of the women's missionary societies, and to bind more closely together the thousands of local missionary societies, special plans have been developed which include the organization of spiritual life groups for study, meditation and prayer, with recommended devotional and worship materials for individual and society use. The objective is "a new spiritual experience for each auxiliary member and renewed power." The plans for "Let Us Go Deeper" have been projected in cooperation with the women of the Board of National Missions.

We recommend to the General Assembly that this program be approved and the pastors and sessions be requested to encourage the plans with sympathetic interest.

XIV. After careful consideration of the overtures

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presented, we submit the following recommendations as the actions which we believe should be taken by this General Assembly:

1. **Doctrinal Statement.** The General Assembly reaffirms its loyal and complete adherence to the Doctrinal Standards of the Presbyterian Church. We declare our belief that while certain truths may be found in other religions, complete and final truth is to be found in Jesus Christ alone through the religion of which he is the center. We recognize the necessity laid upon the Church as his visible representative upon earth to bring his full Gospel to the whole world as the final hope of men.

The Assembly lays upon the presbyteries the duty of the most careful consideration of the doctrinal position of candidates ordained and presented to the Board for missionary service, and at the same time instructs the Board to inquire carefully into the special fitness of all such candidates for their peculiar responsibility.

2. **Estimate of the Board of Foreign Missions.** The General Assembly is convinced that the work of Dr. Robert E. Speer, our senior secretary and his associates, and also the work of the missionaries in the various foreign fields as a whole, deserves the whole-hearted, unequivocal, enthusiastic and affectionate commendation of the Church at large. We know that Dr. Speer stands absolutely true to the historic doctrinal position of the Presbyterian Church, and we would be remiss if we did not testify to our recognition that his entire life bears testimony to his supreme effort to extend the Gospel to humanity across the world.

The Assembly also expresses its thorough confidence in the members of the Board of Foreign Missions and its belief that they have steadfastly endeavored and are endeavoring, by every means within their power, to support the secretaries and the missionaries of the Board in the gospel enterprise.

3. The "Commission of Appraisal" of the "Laymen's Inquiry After One Hundred Years."

The General Assembly recognizes the profound interest in the foreign missions enterprise which is evidenced in the painstaking and far-reaching inquiry, the results of which are stated in the volume entitled "Re-Thinking Missions." The practical suggestions incorporated in that volume have been considered by the Board of Foreign Missions. The General Assembly is content to leave the application of these suggestions with the Board. The Assembly does, however, definitely repudiate any and all theological statements and implications in that volume which are not in essential agreement with the doctrinal position of the Church. The Assembly cannot see its way clear to approve a complete, centralized administration of Protestant Foreign Mission work.

4. **Method of Expressing Criticism.**

The General Assembly recognizes the right of any and all individuals in the Church to present criticisms of the program and work of any and all individuals or agencies which represent the Church in her various enterprises. The Assembly, however, deplors the dissemination of propaganda calculated to break down faith in the sincerity of such representatives.

The Assembly would remind every constituent of the Church that there are orderly methods of procedure whereby through the established church courts all such representations ought to be made. The Assembly dis-

approves all methods of approach which would contravene such orderly methods, but would remind the Church that both in the common law of the land and certainly in Christian charity, a man must be held innocent until he is proven guilty of any charge; and that suspicion of motives is not adequate evidence against any man and certainly ought not to be used in the Christian Church.

5. **The Church's Responsibility Today.**

The General Assembly recognizes that the need of the world is supremely great and that the general unrest and flux of conditions demands supreme effort. The Assembly is highly gratified to have received many earnest and whole-hearted commendations of the work of the Board, these commendations coming from practically every section of the Church. We, therefore, appeal with all the power at our command for a loyal, sacrificial support of the work of Foreign Missions as carried on by our Presbyterian Board.

6. **Answers to Overtures and Communications.**

Overtures 33, 34 and 35. In view of the previous action, no further action is necessary.

Overture 36. As this is a resolution rather than an overture, no action is necessary.

Overtures 37, 38 and 39. No action.

Overture 72. Approved.

Communications 1 and 4 are fully answered in the resolutions as proposed.

XV. We recommend that the Assembly approves for election to membership on the Board of Foreign Missions, the following persons to succeed themselves: Rev. C. Waldo Cherry, D.D., Mr. Dwight H. Day, Rev. Peter K. Emmons, Rev. Chas. R. Erdman, D.D., Mrs. John H. Finley, Mrs. William Van V. Hayes, Rev. Robert R. Littell, D.D., Mrs. Minot C. Morgan, Mrs. Charles K. Roys, LL.D., Mr. W. P. Stevenson, Rev. Joseph R. Sizoo, D.D.

To fill vacancies—Wm. J. Barnes, M.D., Englewood, N. J.; Mrs. Delavan L. Pierson, Upper Montclair, N. J.

In the Class of 1932-35, Mr. Frank Bell, Shadyside, Pittsburgh, Pa.

We also recommend that the Assembly approve the election of the following to fill vacancies occurring during the year: Mrs. H. Walford Martin, Summit, N. J.—Class 1931-34; Miss Katherine B. Cochran, Plainfield, N. J.—Class 1932-35.

XVI. The Memorial Roll of the Board for the year 1932-33.

(NOTE—This Memorial Roll appears in the published Report of the Board, pages 240-247, and in the Minutes of the General Assembly.)

All of which is respectfully submitted.

HERBERT BOOTH SMITH, Chairman
RAYMOND M. KISTLER, Clerk

In explanation of No. XIV. 6, it may be said:

Overtures 33, 34, 35, 36 and 72 were all favorable to the Board, asking the Assembly to express its opposition to any alteration in the policy of the Board or to any compromise which denies Christ as the only means of salvation,

with similar expressions of confidence in the policy of the Board. In view of the previous resolutions of the Report no further action was recommended.

Overtures 37, 38 and 39 were adverse to the Board and are well represented by the following, which was the Overture proposed by Dr. Machen to his own Presbytery which rejected it. It was later adopted by two other Presbyteries:

"1. To take care to elect to positions on the Board of Foreign Missions only persons who are fully aware of the danger in which the Church stands and who are determined to insist upon such verities as the full truthfulness of Scripture, the virgin birth of our Lord, His substitutionary death as a sacrifice to satisfy Divine justice, His bodily resurrection and His miracles, as being essential to the Word of God and our Standards as being necessary to the message which every missionary under our Church shall proclaim.

"2. To instruct the Board of Foreign Missions that no one who denies the absolute necessity of acceptance of such verities by every candidate for the ministry can possibly be regarded as competent to occupy the position of Candidate Secretary.

"3. To instruct the Board of Foreign Missions to take care lest, by the wording of the application blanks for information from candidates and from those who are asked to express opinions about them, or in any other way, the impression be produced that tolerance of opposing views or ability to progress in spiritual truth or the like, is more important than an unswerving faithfulness in the proclamation of the gospel as it is contained in the Word of God and an utter unwillingness to make common cause with any other gospel whether it goes under the name of Christ or not.

"4. To warn the Board of the great danger that lurks in union enterprises at home as well as abroad, in view of the widespread error in our day." (Overture 37.)

The Committee recommended that there be no action on any of these Overtures. Communications 1 and 4 were from the members of the Tenghsien and Weihhsien Stations, with the approval of the Ichoufu Station, regarding the Report of the Appraisal Commission of the Laymen's Foreign Missions Inquiry. The Committee considered that these Communications were "fully answered in the resolution as proposed."

The New Members of the Board

Dr. William J. Barnes is a physician, the only one now in the membership of the Board, an elder in the Presbyterian Church of Englewood, New Jersey, and one of our missionaries at Hwaiyuen, China, until invalided home some years ago. Mrs. Delavan L. Pierson is the wife of the editor of *The Missionary Review of the World* and with her husband has traveled widely in mission lands. Mr. Frank Bell, Ruling Elder of Shadyside Church (Dr. Hugh T. Kerr's Church) in Pittsburgh, is one of the leading laymen of that city. Mrs. H. Walford Martin, whose election occurred during the preceding year and was confirmed at this Assembly, was one of the original members of the Board

when it was reorganized in 1923, but had been compelled to resign because of the needs of her children in their earlier years. She is now freer for service and has already begun effective membership in the Board. Miss Katherine B. Cochran is the youngest member of the Board, representing the young people of the Church; she is of the well-known missionary family of the same name, her two uncles having been greatly beloved missionaries in China, and has already begun to take a helpful place in the counsels of the Board.

The Minority Report on Foreign Missions

The minority report from the Standing Committee on Foreign Missions, which was defeated by the General Assembly at the session on May 27, was as follows:

The Committee on Foreign Missions of the 145th General Assembly has carefully considered the report of the Board of Foreign Missions and the overtures, memorials, and other papers referred or submitted to it.

The minutes of the Board have been examined and found to be a careful record of the transactions of the Board.

The books have been audited and found to be correct, with business arrangements and investments on a conservative basis.

Attention has been called to criticisms of policies of the Board. The Committee has given prayerful and painstaking consideration to these criticisms. It has been found that their substance is embodied in a pamphlet entitled "Modernism and the Board of Foreign Missions of the Presbyterian Church in the U. S. A.," by the Rev. Professor J. Gresham Machen. It is with a sense of profound sorrow and regret that the Committee records its convictions that the matters alleged in this brief are based on adequate grounds. Without imputing unworthy personal motives to anyone, the Committee declares its belief that for a Mission Board to take such actions as will in effect appeal to Bible-believing Christians on the one hand, and to Modernists on the other, is ethically indefensible and unworthy of a great church that bears the sacred name of Christ.

In so recording its sorrow, the Committee wishes to express gratitude to Almighty God for that great company of faithful, self-denying missionaries of our Church who are bringing to the unsaved in foreign lands the message of salvation through Jesus Christ and Him crucified. It is a sorrow to the Committee that the support of these consecrated ambassadors of Christ should be threatened in the slightest degree by lack of confidence at home engendered by policies of our Board.

Therefore, in answer to the overtures from the Presbyteries of Philadelphia and Aberdeen, and in reply to the other overtures, papers and memorials, the Committee recommends that the following resolution be adopted by this Assembly:

"The 145th General Assembly has learned with sorrow of the acts and policies of its Board of Foreign Missions which have seriously impaired confidence in the minds of thousands of loyal and earnest Presbyterians. This Assembly proclaims anew its loyalty and love for the pure and everlasting gospel of the Lord Jesus Christ, declaring to men everywhere that there is only one way

Ch VIII

of salvation,—through the substitutionary, atoning sacrifice of Christ upon the cross, where He shed His precious blood for the redemption of lost and sinful men. The Assembly pledges that the Presbyterian Church in the U. S. A. will, through its Board of Foreign Missions, preach this one, only gospel to the uttermost parts of the earth, to the exclusion of all other gospels or false paths to God."

In order to take the first practical step to make this pledge effective and thus to reestablish confidence the Committee nominates the following persons to serve for three years as members of the Board of the Class of 1933-1936:

MINISTERS

- Clarence Edward Macartney, D.D., LL.D., Pittsburgh, Pa.
- Roy T. Brumbaugh, D.D., Tacoma, Washington.
- Walter Duncan Buchanan, D.D., LL.D., New York, N. Y.
- President J. Oliver Buswell, D.D., Wheaton, Ill.
- Wilbur M. Smith, D.D., Coatesville, Pa.

RULING ELDERS

- The Honorable Frank M. Trexler, Allentown, Pa.
- James E. Bennet, Esq., New York, N. Y.
- Willis R. Roberts, Esq., Norristown, Pa.

WOMEN

- Miss Seraph Deal, Philadelphia, Pa.
- Miss Marguerite Montgomery, Rochester, N. Y.
- Miss Mary Welden Stewart, Philadelphia, Pa.
- Mrs. Jeremiah Griggs, Pittsburgh, Pa.
- Mrs. John W. Patton, Philadelphia, Pa.

For the vacancy in the class of 1932-1935 the Committee nominates Ruling Elder, Josiah Clift, Jr., of Baltimore, Md.

For a vacancy in the class of 1932-1935 the Committee nominates Miss Mary Knox, of New York, N. Y.

For a vacancy in the class of 1931-1934 the Committee nominates Miss E. Zug, of Pittsburgh, Pa.

And Section 16 of the majority report.

All of which is respectfully submitted,

PETER STAM, JR.
ROBERT S. MARSDEN

Dissent From the Action of the General Assembly

The vote adopting the majority report and rejecting the minority report was overwhelmingly large, so large that, as already indicated, no call was made for division. On Monday, May 29th, announcement was made from the platform that a Dissent and Protest had been prepared and would be offered for signature at a proper place. The measure of feeling may be guessed from the fact that of the 900 commissioners only eighteen signed the Protest, which was as follows:

"We, the undersigned, Commissioners to the 145th General Assembly of the Presbyterian Church in the U. S. A., wish to record our dissent and protest from the action of the Assembly in approving the majority report of the Standing Committee on Foreign Missions.

"We submit the following reasons:

- "1. Sufficient time was not given for debating the minority report.
- "2. The majority report ignores the widespread sentiment throughout the Church that the Board of Foreign Missions has not taken a firm stand against Modernism."

Proposal of an Independent Missionary Agency

Immediately after the session in which this occurred a statement was distributed announcing that because of the refusal of the General Assembly to purge the Board another Board would be formed in the near future, the first tentative meeting to be held in June. The names of those who had accepted membership on the new Board were given, others to be added later. The new agency, it was stated, is not to accept financial responsibility but to forward funds to workers and places whose service for a pure message of Christ can be assured. Naturally the Board cannot be a Presbyterian Board of Foreign Missions, since it is not created or recognized by the General Assembly. Without further knowledge of details we naturally hesitate to give any counsel or even information about the plans of the new agency. We must remember that our Board is not a voluntary agency, but is an official body appointed and maintained by the General Assembly, as representative of our entire Church constituency. So far as property rights on the field and actual responsibility for the work on the field are concerned, all of it vests morally in the Church through the General Assembly. The Board acts merely as its agent. It would seem evident at once that no other agency and no representative of the Board which acts for the General Assembly could lift the work or any institution out of the hands of the Assembly and its agency. The Board and the Missions will stand loyal to our Church and its Standards and authority and to the commission which we have all received from it. We will not allow ourselves to cultivate any divided loyalty. No other agency can determine for us what is our relationship, or require of us any pledges of faith or of practice which are not immediately subject to our relation to the Assembly and to the Constitution of the Church. It need not be said surely to a Christian group such as we are that its relation to the General Assembly is always subject to our obligation to our Lord and Master. But there is nothing in this higher obligation which could ever permit us to be disloyal to the Assembly while we still accept relation to it. If there are any who cannot in all good conscience recognize the rights of the General Assembly, then the question must arise about their future relation to the work which is under the General Assembly's responsibility and control. We call the attention of all the Missions to the danger of financial arrangements which involve responsibility, or require pledges or agreements not subject to the obligation which we all hold to the General Assembly. It has seemed wise to several missionaries to furnish material to those who have cultivated the spirit of opposition to the Board as an agency of the Church. We have no wish to put any undue restriction on any worker on the field. There

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VIII
must be serious consideration, however, on the part of each how far one can properly go in helping to undermine confidence in the work of the Missions of the General Assembly while at the same time holding his obligation to that body. The Board is always ready to receive any criticisms which any missionary or Mission wishes to offer, and to submit any necessary issue to the General Assembly for consideration. It is ready to act at all times as the Assembly may dictate. Obviously, it cannot compromise the good name of the General Assembly when that body has acted so definitely as the Report already given indicates. Both the Board and the Missions rejoice in the cordial commendation given by the Assembly. You will find the same comfort in it that we find here. Our great obligation is to be worthy of it. Our chief concern must always be not with either the persons or the motives of criticism but primarily with the possible ground there may be for it. No one standing outside of the relation of responsibility can possibly act for the correction of faults so well as those who are on the inside as responsible missionaries and administrators. It must be our part to keep the work above any proper or justified criticism.

Your Board has no way of knowing what communications may be sent to the field by the new agency now established. It will be glad at any time to give counsel to any missionaries whose minds may not be clear regarding their duty.

VIII *The Annual Address*

The annual address was delivered by Mr. Speer and a copy is enclosed. It dealt with some of the major changes of the forty years since he first addressed the Assembly as representative of the Board and also with the distinctive

VIII
elements in the work of the year which had just closed. Mr. Speer wishes the Missions to know that he earnestly deplors the prominence given to him in the discussion at the Assembly and in the Report of the Standing Committee. Somewhat more than half the usual number of furloughed missionaries were present and all were well received though there was no opportunity after the Report for the usual and always welcome addresses by missionaries who were commissioners and delegates to the General Assembly. The other public meetings in which opportunity was given for missionary presentation were well attended and enthusiastic.

The Interest of the Church

Since the General Assembly several Synods have been in session and representatives of the Board who attended these bodies have been greatly impressed with the cordial actions taken, generally by a rising and rousing vote, expressing confidence in the Missions, the missionaries and the Board. A careful observer from another Church said very recently that it seemed to him that the missionary enterprise in the Presbyterian Church was on a firmer basis than ever before because of the experiences of recent months. We renew the urgent word to ourselves and to you that we keep the work worthy of the confidence which has been so well expressed by the General Assembly and we trust when the Minutes of the Assembly reach you you will read them with care. You need not have the slightest doubt of the sincere interest of the Church. You will be much in prayer and conference that the Board and all the Missions may be guided in this trying hour which is yet the hour of God's purpose of victory for our Lord.

In behalf of the Board

ROBERT E. SPEER
CLELAND B. MCAFEE
GEORGE T. SCOTT
IRENE SHEPPARD
WEBSTER E. BROWNING

Letter from Mrs. Chauncey F. Brown, formerly of Human Mission,
hopelessly crippled by a furlough accident which cost the life
of her husband. Comment by her brother-in-law.

APR 18 1935

Raton, New Mexico
April 2, 1935.

Dear Dr. Fern:

Thank you for your kind letter which came a few days ago. Winter is past and the Spring has come. It seemed that my Winter had passed, and I was glad for the thought of happy release, and the knowledge that "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away," and for the promise of Him who sits on the throne and says "Behold, I make all things new."

Yet I am strangely glad that He wills for me to tarry a little longer, because the boys are such a feast to my soul.

Before the winds that blow do cease,
Teach me to dwell within Thy calm:
Before the pain has passed in peace,
Give me, my God, to sing a psalm.
Let me not lose the chance to prove
The fulness of enabling love.
O Love of God, do this for me:
Maintain a constant victory.

This poem is in "Rose from Brier", by Amy Carmichael, a copy of which was sent to me by my sister, Alice Brown, from Sangli, India. It has been such a comfort to my soul. These words, too, quoted from Madam Guyon, have helped me: "I have no desire that my imprisonment should end before the right time; I love my chains. My senses, indeed, have not any relish for such things, but my heart is separated from them and borne over them."

Faithfully yours,

Callie W. Brown

Dear Dr. Fern:

This letter is written at Callie's dictation, as she has been growing weaker in her bonds, so that she is not able to write. We thought that she might be released a few days ago, but now she is a little better. However, her voice is very weak, and her words come slowly. We cannot think that the end is far away, but we can tell you that thru her constant and increasing pain, God has made it possible for her to "maintain a constant victory."

Very sincerely yours,

Rev. Roger C. Brown

H. E. Spear

MAR 13 1937

Dr. Spear

LETTER FROM THE HON. QUINTIN PAREDES, RESIDENT COMMISSIONER
OF THE PHILIPPINES TO THE UNITED STATES

On February 17, 1937 the Presbyterian Board of Foreign Missions took action extending a cordial word of greeting to the newly appointed Resident Commissioner of the Philippines to the United States, the Hon. Quintin Paredes. In acknowledging the receipt of the Board's letter conveying its greeting to Mr. Paredes, Mr. Paredes expressed his gratitude and wrote:

"I wish you to know that the Filipinos appreciate the important role that well meaning members of the American community, as the members of the Board of Foreign Missions are, play in promoting the good will between the United States and my country. It is, therefore, with pleasure that I express my gratitude for the expressed desire and purpose of the Board to continue to cooperate in promoting mutual, constructive relations between the United States and my country."

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OCTOBER, 1937

THE STORY OF A GIFT

HUGH THOMSON KERR

This story must, of necessity, be personal. Indeed up to the present it has been known only to a few folk and has never been put in print. It is a radio story and has about it a touch of romance.

In November 1936 I was making an appeal over the radio for the Welfare Fund of Allegheny County. It has been our custom to relate the Church to all forward social movements and I was eager to present the cause of the Community Fund to the wide-spread radio audience which Shadyside Presbyterian Church has drawn to its service during the past fifteen years. In the mail the next morning came the following letter: "Dear Doctor, Last evening you told the people if they did not know where to send their gifts to send them to your Church. You were not aware you would be asked to do more, but here it comes. For some time I was giving thirteen hundred dollars, or twenty-five dollars a week, directly or indirectly to work in China. But death and panic and time broke some links out of the chain. I have been helping the poor for two or three years. I do not feel like giving all to temporal wants. I want to go back to spiritual as well as temporal work. I am going to ask you to send this check to the proper persons as I do not know where to send it. If they acknowledge it I will get their address. I hope I am not asking for more than I should. Thanking you beforehand, I am yours, W. E. Hervey, M. D." The letter contained a check for one thousand dollars to the Presbyterian Board of Foreign Missions. The money was duly sent and acknowledged by the Board and by myself and the Treasurer of our Church. In sending greetings to my new-found radio friend I enclosed a copy of the Bible readings for 1937 and told him I would try to visit him sometime in the near future. Before I could fulfill my desire, however, another letter came which, in part, read as follows: "I should have acknowledged your letter before this thanking you for your remembrance of us. You will find enclosed one dollar to pay for *A Year*

with the Bible. You will also find a check for one thousand dollars for the Board of Foreign Missions (spelt right this time). Sister says some of my spelling is different from the Dictionary. One or the other is wrong, the Dictionary of course. I can't help it, I did not make the Dictionary. I am in my eighty-second year and cannot remember all I should know. The check is for mission work in China. That, however, is not the object of this letter. Sister and I are bewildered. More so than ever. I cannot tell you all in a letter only a little. We have some money to spare and are not sure what to do. Times have changed. Income Tax, State, County, City, Borough, School, Sales, License and the Lord only knows what is to come. So many of the old countries are murder crazy that some say do not send money there now. What are we to do? The Saviour says 'He that putteth his hand to the plow and looks back is not worthy of me.' Have we not put our hands to the plow? If we stop mission work are we not looking back? I have some things to tell you and some things I would like to know but will have to wait."

On receiving his letter I wrote that I would be glad to call at his convenience and he appointed the day and the hour. I took with me, on the seventy-five mile journey, Mr. Frank B. Bell, President of the Edgewater Steel Company, one of my devoted Elders. We first tried to telephone our acceptance but found that the doctor had no telephone. We were kindly welcomed and were soon made to feel at home with Dr. Hervey and his sister, Mrs. Black. We found Dr. Hervey a man of eighty-two years of age with white hair, keen eye, kind face, strong personality and with a suggestion of the portrait of Mark Twain. He had practiced medicine for seventeen years in the Ohio Valley where, in the spirit of the Master, he had cared for the sick and comforted the dying. The genius of finance, however, was stirring within him and he came to Pittsburgh and in time found a seat on the Stock Exchange. He

Shadyside Pulpit

bought securities and kept them. He borrowed on his securities and bought more securities and kept them. He was not a speculator, he was an investor. He had neither banker, nor broker as his confidant. He was his own counsellor. Until he opened his mind to us he had told no one what he was doing or what he intended to do. His wife had died years back and he had provided for his children. He was still active, managed his farm and said he could easily make more money if he wanted to—but he had enough—besides the government would take it from him. The best thing in the world, he said, was a good woman and he had had that gift. The worst thing was a bad woman and the next worst thing was a dealer in liquor. And then he said some additional words concerning present-day politics. He wished us to advise him as to how he could best administer part of his savings in the interest of missionary work, especially in China. It was not necessary, however, for us to give the advice he sought for he knew his own mind, was quite clear as to what he wished to do and all that remained for us was to co-operate with him and guide him as to the steps which he should take. It was the desire of his heart to give to the Board of Foreign Missions a sum that would secure to the Board a net income of one thousand dollars a month, twelve thousand dollars a year, after the Board had paid to him an annual annuity of five thousand dollars. We were able to answer the doctor's questions and after our friendly visit was over we journeyed homeward in the dark, wondering at the strange leading that had put our feet into such a friendly and kindly path.

Twice later we made the journey and at last the documents were duly signed and the securities put in our hands. It was a task for which Mr. Bell was particularly fitted. As we handled the securities, which the doctor had purchased during the past fifty years, we felt that we had in our hands leaves from some sacred document. They were all securities in one successful enterprise. He had begun to buy in 1902 and through prosperity and depression he had never parted with them. Some were for two shares, some for five, some ten, some twenty, some fifty, some a hundred, totalling three hundred thousand dollars or more, with back dividends estimated at forty thousand dollars some of which has since been paid. I never had so much money in my hands before and never expect to again. Some

days later the doctor wrote: "I thank you both for the kind help you gave and I will never forget it. One of the young men of my age told sister, not many years ago, that I took life too seriously. He is dead. He took life lightly. I would not like people to say about me what they are saying now about him. . . . We will not insist on the Board doing our way. I would like to know for the rest of my life that the cause of Christ is receiving one thousand dollars a month from my savings as long as I live and to continue on. Would you not like the same if you were me? . . . I would do the same thing again today. To lose that much money would be a calamity to me after the long years spent in getting it. I did not lose it. I take God and Christ at their word."

The fact of the doctor's and his sister's generosity was for Mr. Bell and me an unprecedented experience. There was a charm and flavor about the gift which we can never forget. As if he had not done enough his generosity still overflowed. I had told him of my interest in the radio in the mission fields and especially about the radio in connection with the Allahabad Christian College, which my friend Sam Higginbottom had been trying to complete. Three times checks for one thousand dollars each have come to me from Dr. Hervey for the establishment of this Christian radio station at Allahabad and then a further check came from Mrs. Black for the Centennial Fund. Dr. Hervey celebrated his eighty-third birthday on October the second and we had planned a birthday party but it has had to be postponed. I knew of his birthday because in one of his letters he said, "I was born October 2, 1854. Don't remember the day but the next morning they called me to bring in the cows." Meanwhile the Board has gratefully named the Changteh Station in Hunan, China, by his name as a partial appreciation of his gift and of himself.

The question which was on my lips and in my heart, and must be in yours, was this—Why this unusual interest in Foreign Missions? At our first meeting I asked this question and immediately the doctor said, "Anyone in this country who wants to know about the Lord Jesus Christ can find out if he wants to. There are churches everywhere and then there is the radio." That was his answer. The radio has meant much to him. For thirteen years he has been listening to our service from Shadyside Presbyterian

Church and when I first met him he said, "I would know you by your voice anywhere." In our last visit he, himself, returned to the question which I had asked him. "I have been thinking," he said, "about the question you asked me about why I became so much interested in Foreign Missions. Perhaps I did not give you the right answer. When I was a little lad of ten—seventy-two years ago—I attended church and sat between my father and mother. That was where I was always seated, perhaps to keep me quiet. The preacher—I do not know whether he was the regular minister or a visiting missionary—was telling about the Gospel in some far away land. I became quite interested and when I saw my father put a five dollar bill in the collection plate I looked up into my mother's face with anxiety and concern. I had never seen a five dollar bill or any paper money and I felt my father was making some great mistake. Mother looked at me and smiled and said in a whisper, 'It's all right, son. It's all right.' And I guess I have never forgotten that and perhaps that is the reason why I am

interested in Foreign Missions." Personally I am sure that is the answer, for I came to know that in the background of this good man's life and his sister's life stand a godly father and mother and that they have an inheritance of Christian faith which has given to the missionary enterprise a place supreme in their hearts. The doctor's life has passed the threescore and ten standard but he still looks forward. To the representative of the Board who visited him he said with a twinkle in his eye, "You know, I expect to see everyone of those mission places to which I have given my money. No! I do not expect to travel to the far away fields of the world but when I have passed out of this life into the life beyond I expect to see all these mission stations. I will visit each one of them and as I see them I will say: There, Dr. Hervey was able to do that. There and there and there. And I will be glad that I have had a share in bringing in the Kingdom." And yet like another doctor, David Livingstone, Dr. Hervey would be the first to say, "I never made a sacrifice."

Response from
THE BOARD OF FOREIGN MISSIONS
New York

My dear Dr. Kerr:

You will be glad to read the following action taken by the Board at its meeting yesterday:

"Correspondence with Dr. W. E. Hervey was reported to the Board, which the Board received with great satisfaction. This correspondence removed any requirement of the further withholding of Dr. Hervey's name in connection with his great gift and indicated his approval of the suggestion that the memorial character of the gift should be secured by naming the Changteh Station in Hunan, in which Dr. Hervey has long been interested, "The Hervey Memorial Station" in memory of Dr. W. E. Hervey. The letters indicated Dr. Hervey's generous purpose to supplement the income of the annuity fund so as to assure the availability of \$1,000 per month with the request that he be notified of the amount necessary for this purpose by April 1, 1938."

The letters from Dr. Hervey and his sister are very cordial and they are not only satisfied but delighted with the arrangements made. In her letter Dr. Hervey's sister, Mrs. Black, writes:

"Dr. Hervey is very grateful to Dr. Kerr, Mr. Bell and to you, Dr. Speer, for the interest you have shown and the help you all have given him. I am glad I can send this message to you for him. We greatly appreciate what has been done for us."

Ever affectionately yours,

ROBERT E. SPEER.

April 20, 1937.

The Pastor's Letter

The thing that is filling my heart and thoughts these days is the remodeling of the Church. You see I live next door to the Church and each day, except Saturday and Sunday, I see the men at work; laborers, carpenters, plumbers, stone masons, bricklayers, electricians. Sometimes I see what they do and sometimes it is hard to see that anything is going forward.

But it is going forward. The Building Committee is my authority for saying that all the major decisions have been made and that the construction work should, from now on, be more visible. The church offices and the new wing that connects the Church with the Chapel should be ready for occupancy before Christmas. This will be welcome for while the house across the street is light and airy in summer it is cold and drafty in winter. The floor of the offices will be on a level with the floor of the Chapel and the floor of the chancel in the Church.

The entire interior of the Church will be new; a new level floor, thus lowering the steps at the entrance of the Church. The walls are to be finished in Indiana limestone. The pews will be new and there will be a new lighting system.

The organ is to be placed on the sides of the front arch, and the organ console will be on the right side from the pews. The appointments of the pulpit, choir, Communion Table have been carefully and thoughtfully considered and have been selected by the standard of simplicity and reverence.

Meanwhile we will continue to worship in the Chapel. As yet no answer can be given to the question when the Church will be ready. When it is opened the Church will have behind it seventy years of service and that event should provide an occasion for a radiant rededication of the Church.

Sometime soon we will expect from the Trustees a statement concerning the cost of the great undertaking and the response made by the members of the congregation. I would like to know that every member and every little child connected with the Church has had a share, however small, in what will be a joy and blessing to all who worship God in this sacred place.

Yours very sincerely,

HUGH THOMSON KERR.

October 23, 1937.

The Spectator

THE ARTICLE "The Story of a Gift" was submitted to Dr. Hervey and his consent given before it was printed in this issue of "The Shadyside Pulpit."

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THE CENTENNIAL FUND for the Board of Foreign Missions is being gathered through the Church this month. The General Assembly asks from the two million members of the Presbyterian Church a million dollars as a gift of gratitude for a century of service. Our Church will concentrate upon the work in connection with our Christian College, Allahabad, India. The appeal will be sent to every member of the congregation.

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THE WOMEN'S MISSION STUDY CLASS begins its sixteenth year, Thursday, October 28. Four luncheon conferences will be held and the study book will be "What Is This Moslem World?" by Dr. Charles R. Watson of Cairo, Egypt. Dr. Kerr will be the teacher.

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WEDNESDAY EVENING SERVICE. The book "Faith and Life" forms the basis for study. This book is now being translated into Spanish by Dr. J. H. McLean of the University of Santiago.

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THIS WORD comes from our Church School missionary, Mr. Frank B. Llewellyn. "Our work this year has been greatly blessed through the use of an Electricity generator presented to us by the Sunday School of the Shadyside Presbyterian Church. In Ferozepore we have a big motor lorry on which we transport our camp equipment and helpers. We have a big preaching tent which in itself, lighted with electric lights, is an attraction and we gather together with drums, organ, singers, and speakers. We have no difficulty in getting out the crowds. It was our experience that interest gathered in momentum as the days went on. The pictures we used were principally those showing the Trial, Crucifixion, and Resurrection of Christ. In our very first camping place the response was splendid and we baptized a company of twenty-five men, twenty-five women and fifty-one children in a village where there had been no Christians prior to our visit. Everywhere we went we found 'an open door' for the preaching of the Word."

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THE DEATH OF DR. CHARLES E. JEFFERSON brought sorrow to many of us in Shadyside. Dr. Jefferson once said, "Men imagine they can become Christian by thinking about it or reading about it or by hearing a preacher talk about it. How absurd! You can never become a Christian until you are willing to work at it."

Do not ask us if we are giving up, but rehearten us with reinforcements and a more generous support, for greater is He that is with us than all those that are against us. "There shall not any man be

able to stand before thee all the days of thy life: as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee. Be strong and of a good courage."

Missionaries Retain High Regard Among Chinese

By A. T. STEELE

IN REPORTING BATTLES, THE RETREATS AND ADVANCES OF ARMIES, the evacuation and occupation of cities and preparations for continued fighting, A. T. Steele, a China correspondent of the *Chicago Daily News* Foreign Service has had frequent occasion to write of the foreign missions as places of refuge. At Suchow in May, before that city was taken by the Japanese, he wrote a dispatch headlined "Foreign Missionaries Retain High Regard Among Chinese" which is here reproduced. It appeared in the Foreign Service of *The News* on May 25. Permission has been granted by Mr. Frank Knox, editor and publisher of the *Chicago Daily News* for religious papers to reprint this dispatch.*

Mr. Steele is a Californian who has been a newspaper correspondent in the Far East since 1931, serving at different periods the Associated Press, the *New York Times* and, since last December, the *Chicago Daily News*. An inveterate traveler, he had made himself acquainted before the present hostilities with all sections of China, Manchuria and Japan. In covering the Sino-Japanese conflict he has been in north-east provinces, at Shanghai, at Nanking and was at the fall of Suchow. He arrived at Suchow early in May by way of Hankow after a trip south to Hong Kong, Canton and then to Indo-China from which he came north by plane. He is known for his thorough understanding of the Chinese situation, for his careful observations and his reliable reports.

SUCHOW, CHINA.—NEVER DID THE FOREIGN MISSIONARIES—especially the American missionary—stand higher in the estimation of the Chinese people and the Chinese government than now.

But this appreciation goes far beyond the limits of China's ruling family. Missionaries have won the hearts of hundreds of thousands of Chinese—Christian and non-Christian alike—for the courageous way in which they have stood at their posts despite bombing raids, artillery fire and repeated warnings from their respective embassies. Events at Nanking, Taiyuan and other conquered cities demonstrated that the civilian death roll would have been vastly greater had it not been for the presence of missionaries in those cities when the Japanese came in. There are scores of authenticated cases of men

saved from execution and women rescued from assault through the intervention of missionaries.

REFUSE TO ABANDON POSTS

Probably none of the missionaries in China have been under such insistent and continuous pressure from their governments as the Americans. Yet despite a deluge of telegrams and letters from the American embassy urging their withdrawal from the country, the majority of the American missionaries have chosen to hold fast. By doing so they have enhanced their prestige and influence among the Chinese. The missionaries hold that it would be cowardly dereliction of duty to abandon the people to whom they have dedicated their lives at a time when their presence is more urgently needed than it has ever been.

Throughout the chaos which usually accompanies the siege and capture of a Chinese city by the Japanese army the missions remain as the only unshaken institutions in a world turned upside down. When the local government collapses and officials and soldiers begin to decamp remaining civilians turn to the missionaries for leadership.

GO BY THOUSANDS TO MISSIONS

They flock by the thousands into the mission compounds or into the vicinity of them, looking to the missionaries for guidance and protection during the period of terrorism which often accompanies and follows occupation by the invading army. During the hectic days of the turnover the missions are frequently the only stabilizing influence. Sometimes the missionaries are called upon by the Chinese population to act as their go-between with the Japanese.

It is a dangerous role that the missionaries have chosen to play. Japanese militarists have repeatedly shown what small respect they have for mission properties by bombing and shelling them. The casualty list among missionaries is an impressive one—headed

*From Church Committee for China Relief.

WHAT WE HAVE LEFT

There is still in Korea a great native church that is witnessing for Jesus Christ. It is growing, thriving, working. While large in numbers as mission-field churches go, it is still very young and immature, having been founded in this part of Korea less than forty years ago, and having most of its growth within the last twenty years. I attended the first presbytery meeting in 1911, and have seen the churches in Kwangju city grow from one, with fifty members, to five, with many hundred members.

This church needs us as fellow workers, guides, and friends. We work in perfect harmony with it and feel that we are still needed in the courts and in the activities of this young Korean church.

More than this, the storm that broke over us in the matter of the schools has broken with fiercer violence on this native church. It is passing through the most trying days of its whole history, an unbelievable pressure to shake its loyalty to Christ. We are needed to sympathize and comfort, advise and admonish, or just to stand by when conditions become such that it is not wise for us to speak. It would be heartless and cowardly to abandon this church and its leaders at a time like this. If there ever was a day when the Korean church craved the heartfelt, life-expressed sympathy of the missionary and the church in America, it is now.

There are also still wide-open fields of evangelism. We can preach the gospel as freely as we ever could, and the people listen just as gladly. We can still sit down with men and women and tell them the story of Jesus and His love. We can meet men by the roadside and receive a courteous response to our greeting and a ready reception for our tracts. Little children still crowd into the churches and lustily sing the songs we teach them or vociferously recite the Bible verses we ask them to memorize. Even the young people have not been turned away from us, though the educated are beginning to show the result of the vast amount of opposing instruction they have received.

There is no doubt that a strong effort is being made to influence the people as a whole against the claims of Christ, and it is hard to restrain one's indignation at some of the methods used, yet the doors stand wide open, and nowhere is the message refused. Just how long these conditions will last is hard to say, but the prophecy to the effect that the populace would turn against the missionary and his message has not proven to be true in any section of our fields.

Again we have new and attractive avenues of service opening up before us. The women's work

is taking on a phenomenal growth and is offering many fresh opportunities for Christian service in the home and community.

All the hospitals are filled, and are daily growing in favor with the people. Witnessing for Christ is being emphasized as never before in each of them, and the results in decisions to believe are thrillingly gratifying. One is almost tempted to say that never perhaps has the ministry of healing been so near the ideal held out for it by the Master as in the hospitals of our Korea Mission. Still there is constant effort made to improve the preaching part of the medical work, and we are hoping for the day when every decision for Christ while in the hospital can be followed up so that the healed body and soul can be turned into definite Christian service.

We are perfecting our plans for more extensive Bible training, whereby we will be able to overcome our constant lack of missionaries and native pastors by making it possible for every church to have competent Bible-trained leadership. We are shut out of secular education, but we feel that we can still serve this church by giving it leaders who have a thorough mastery of God's Word.

We have now more time for applied Christianity, and we are thinking of that day when we can have a part in showing the country people how to apply the principles of Christ to their living problems, but the political atmosphere is still so tense and there is so much suspicion that we must walk very carefully here.

After all is not the fact that only one out of a hundred in our field has even the smallest knowledge of the gospel of the blessed God in itself enough reason for us to stay on and to ask for reinforcements? The non-Christian Korean is still lost, he still bows down before the grave of his ancestors, and still prays to his idols. A small per cent of the educated young Koreans are even more pitiable, for they believe in nothing, but the vast majority are still in the same heathen darkness as were their parents when our missionaries first came to Korea. There is yet none other name under heaven given among men, whereby they must be saved, but how can they believe on that name unless we tell them?

At the first battle of the Marne, it is said that the French commander sent this message to the frightened people of Paris, "My left has crumpled, my right wing has been turned, I am advancing with my center." He won the battle and saved Paris! We lost much when we lost our schools, but in Korea the army of the Lord is not even shaken. We have no idea of giving up, especially since our Commander has said, "Forward."

nine weeks. In this work we lay special emphasis upon accepting Christ and dedicating our lives to him. A very large percentage in all the schools heard our appeals. Of those converted, thirteen were received into the Presbyterian Church. Heretofore we have held two Vacation Church Schools at Beech Creek Junction, and twenty-six children, all under eighteen years of age, have been received. Here there is a large and growing consolidated school at the intersection of two highways and a railroad center, but no church at the place, and no Presbyterian church nearer than eight miles in one direction and many miles in other directions. Right now we are making an appeal for help to build a church on a beautiful lot already promised by Beech Creek Mining Company."

Another adventure was for the Negro people.

Of this Mr. Wade writes: "We had long wanted to hold a Vacation Church School for the colored children of Bevier. This matter was mentioned to one of the representative Negro men of the community. He gave us quite a bit of encouragement and promised to take the matter up with the parents and see what could be done. The next day he reported that he had the names of thirty children who had promised to attend. This was Saturday evening, and we told him that the school would begin Monday morning. Rough lumber, drawn across supports, and such boxes as they could find, served as seats, and they were received under the beeches and elms of our front yard. All who reported the first day came, and there were but three absentees during the term. All of these children and young people decided for Christ."

Our Debt to the Preacher

(Continued from page 416)

later and his words assuaged your grief, and his calm faith, in the presence of death, struck a note of victory in the music of life.

Your preacher was a gentle man, but when he unsheathed his sword in the cause of public righteousness the forces of evil went down before him, and the community knew that a great man was among them and acknowledged their indebtedness to the preacher.

And now, because of this accumulated debt of gratitude which is shared alike by the nation, the Church, the community and the individual, the General Assembly has aroused itself and is urging the Church, once for all, to provide a constructive

living for the minister in active service and to establish the Ministers' Annuity Fund which will enable the Church to pay its sacred debt to its servants, place our honored ministers beyond the sting of want or anxiety for the future, and will enable them, when bodily strength fails, to retire with provision for the necessary things of life. How much do you owe for the immeasurable spiritual gifts which you have received?

"He knows but Jesus Christ the crucified,
Ah, little recks the worldling of the worth
Of such a man as this upon the earth,
Who gives himself—his all—to make men wise
In doctrines which his life exemplifies."

CHRISTIAN EDUCATION AND MINISTERIAL RELIEF

Budget Receipts—April 1, 1937—July 1, 1937	\$20,678.65
Budget Receipts—April 1, 1938—July 1, 1938	19,558.12
Decrease for three months	\$ 1,120.53

RELIGIOUS EDUCATION AND PUBLICATION

Budget Receipts—April 1, 1937—July 1, 1937	\$5,841.39
Budget Receipts—April 1, 1938—July 1, 1938	6,427.74
Increase for three months	\$ 586.35

ASSEMBLY'S HOME MISSIONS

Budget Receipts—April 1, 1937—July 1, 1937	\$38,051.43
Budget Receipts—April 1, 1938—July 1, 1938	39,484.55
Increase for three months	\$ 1,433.12

as it is by the nine Catholic priests butchered at Chengtingfu, Hopei Province, after the Japanese occupation there. Looting of mission stations by Japanese soldiers has been a commonplace experience. The missionaries have often risked incurring the hostility of the Japanese army of occupation by their forthright efforts to protect civilian lives.

There is not the slightest doubt that the very presence of foreigners in a captured city has a restraining influence on the Japanese troops. The Japanese have no more desire to parade their excesses than the soldiers of any other country. Attack is one of the commonest of the Japanese offenses, but it is rarely that Japanese soldiers have dared invade mission premises in their search for women. In a village in southern Honan 600 Chinese women and girls sought the protection of a Catholic priest when the Japanese entered the town. They were left alone by the conquering army, although outside the walls of the mission things happened which are too sordid to relate.

MISSION HOSPITALS DO NOBLE JOB

Much could be said for the work of the medical

missionaries, those physicians and surgeons whose labors have been doubled or trebled by the inpouring of wounded and sick produced by the war. The mission hospitals, which even in peace-times are understaffed, have accepted their new responsibilities without a whimper. Heavy fighting along the Lung-hai Railway has put a terrific strain on the facilities of mission hospitals at Chengchow, Kaifeng and Suchow.

The experience of the American Presbyterian Hospital in Suchow is typical. The approach of the Japanese army and occasional Japanese bombing raids not only swamped the hospital with wounded but frightened the Chinese members of the hospital staff so badly that many of them resigned and quit town. Dr. McFadyen, the overworked superintendent of the hospital, was left with only two Chinese doctors to cope with the emergency. Yet the Chinese army continued to bring to him many of its most serious surgical cases. Amputations and feats of wartime surgery became commonplace. Today, nearly every square foot of bed space in the hospital is taken up with gravely wounded men, and the rush continues.

NEW ADVENTURES

By HENRY W. McLAUGHLIN

REV. J. T. WADE AND HIS GOOD wife of Bevier, Kentucky, are noted for new adventures in Sunday School Extension. A little while ago they began a new work near the Prospect school in Muhlenburg County. They purchased a building at a beautiful location on an important highway and fitted it up for a church, raising all the funds themselves, and the church is now organized and is known as Elbethel. To the credit of the community, practically all the work in fitting up this building was free labor, the contribution of the men of the community. They are planning another new adventure at Beech Creek Junction, but need a building. During the summer they conducted five Vacation Church Schools. Mr. Wade writes:



Colored Vacation Church School at Bevier, Kentucky. Mr. and Mrs. Wade are standing at the left of the group

“The time occupied in these five schools was

LAYMEN'S CONFERENCE AT BUCK HILL FALLS
JANUARY, 1942

*See page 67
for breadth of
program.*

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SUMMARY OF FINDINGS AND SUGGESTIONS
OF THE CONFERENCE

Recognition of the Need of the World and the Answer

The need of the world for something more than humanity has already brought to the solution of its problems is only too self-evident.

Christianity is the true way of life, and as such must govern thought and action in every field of life from the individual and the home to politics, commerce, and on through to economics and international relations.

We are convinced that Christianity when applied does provide the elements for the solution to all problems involving the relations of human beings with each other, between individuals and between groups of people, whether those groups be small or great, whether small communities or nations or races.

Objectives, Procedure, and Organization

Objectives:

I. To create and preserve in men both the belief that Christ's way will work and the determination that it shall be tried.

II. To unite Christian men to find their part in the building of Christianity into the life of the world.

Procedure:

Man to man: To begin where we are with what we have to extend the circle of interest and conviction in this Movement by individual contacts, small group meetings, and occasional men's conferences, concerned with the practical application of Christianity in the community, the nation, and the world.

Organization:

1. A circulating committee to co-ordinate activities.
2. A small committee in each community.
3. A central office to which reports of local activities will be sent, and from which accumulating information can be distributed.

Only such organization as may be necessary to give direction to the Movement is desired. The foregoing should be sufficient.

Finances:

We believe that, if the Movement is vital, voluntary contributions will provide the funds necessary to carry it forward. Those participating are requested to give this consideration, for we have no endowment.

Extension of the Movement:

The primary objectives of this movement should at all times be emphasized, and the extension of the movement, by offering the privilege of participation to other laymen, should be vigorously pressed forward. Appended are suggestions as to how this may be accomplished.

The Application of Christian Principles:

The practical application of Christian principles, in our own lives, to our personal problems and to those affecting our community, nation and the world, is essential if Christianity is to be a living force. By striving to apply Christian principles to particular problems, we shall learn more of those principles and our consciousness of them will increase. There is appended a suggested program of activities, wherein the application of Christian principles may find expression. It is hoped that this will afford an opportunity for all laymen to participate actively in the movement. Each is endowed with special talents and interest varies with such talents. It is not suggested that each should participate in all phases of the suggested program, but different groups in a community may appropriately give special attention to different parts of this program.

All should, of course, participate in the primary objectives of the movement and its extension, and each should constantly strive to find the answer to his personal problems through the teachings and life of Christ.

Personal Preparation for the Task:

The success of our efforts will in large part depend upon our preparation. The suggestions made at the Conference, a summary of which is appended, are earnestly recommended.

Relation of the Movement to the Church:

The object of the Movement is to strengthen the work of the Church, to make vital all that the Church has been teaching. If laymen can help to build Christianity into the life of the world, they will build a stronger Church. By working together for common objectives, men of varying denominations should become a unifying force. Let us hold high the hope that such a force may bring greater fulfillment to the great purposes of the Church.

SUGGESTIONS FOR THE EXTENSION OF THE MOVEMENT

The Calling Together of a Group:

The brief experience of those already participating in this Movement leads to the belief that the most practical means of extending it is through calling together small groups.

It is earnestly recommended that each member of the Conference should invite to his own home a group of his own friends, not to exceed a dozen. If possible, this should include men of different denominations, both those actively working in their own churches and those who have shown little or no interest in their church, if they have any church connection.

At the first meeting of such a group, it is suggested that the discussion should be directed to the condition of the world and the need for Christianity and its active and practical application in our lives and in the life of the community, nation and world. Almost inevitably there will be those who will point to the shortcomings of the churches, the ministers, factional denominations, and the like. It seems best that an opportunity for the airing of such views be given. Complaints of such a character emphasize the necessity of a laymen's movement, and the obligation on the part of those expressing such criticism to do something about it. The effort should be made to drive home the duty of each member of the group to assume responsibility for bringing into being a Christian world.

Whenever such groups have been called together, the majority of those attending have expressed a desire to continue the discussion for the purpose of considering what can and should be done. When this point has been reached, either at the first or a subsequent meeting, it may be disclosed that other men have been meeting to consider the same question and some of the conclusions they have reached.

At all times, care should be taken to avoid the impression that a particular program has been developed which you are trying "to sell". This is a "movement", not a set program. Remember that your group may be able to contribute helpful and constructive ideas. They should be encouraged to do so.

At the appropriate time, the suggestions of the group at Buck Hill Falls may be presented. It seems best that no attempt should be made to present the full suggested program at one meeting. Each part of the program is worthy of extended discussion.

The necessity of Christian laymen to prepare to "Win the Peace" may well be emphasized and brought forward for discussion at an early meeting, but detailed discussion of the requirements of "A Just and Durable Peace" should not be undertaken until the primary objectives of the movement are fully developed and those present have indicated a desire to participate in the Movement.

To emphasize these primary objectives, it is suggested that at each meeting of the group there should be a brief period of prayer and meditation

led by a layman; also repeated reference to these objectives so that they may not be overshadowed by interest in any particular aspect of the work to be undertaken.

Organization of a Group:

As soon as it seems appropriate, probably not before the second meeting, it is recommended that a leader or chairman and secretary be chosen to arrange the time and place of further meetings. The least organization possible seems desirable. Only such as is necessary to hold the group together and give it direction is recommended.

As the movement in any community grows, the organization may be modified to meet the needs.

The Formation of Other Groups:

As soon as possible, it is suggested that a group should invite one or more representatives of neighboring communities to participate in its meetings so that the work may spread to other communities. The invitation may well be extended to attend either the first or second meeting.

As soon as it seems practical to do so, the members of a group should be encouraged to form a group of their own. The original group may then become a co-ordinating group for the community.

Activities of Group:

These will vary to accord with the wishes of each group and the interests of the individuals embraced in it.

At first it may be well to let the chief interest develop in the extension of the Movement itself. But to have vitality it is felt that each person participating should engage in some definite activity within the objectives of the Movement.

It is recommended that as soon as it seems desirable some or all of the members of a group should study the essentials of "a Just and Durable Peace". For further comment on this, reference is made to the "Suggested Program of Activities". Other suggestions for activities on the part of men engaged in this movement are suggested in that Program.

Other plans will undoubtedly be developed by different groups. One has already discussed the importance of showing "Dynamic Good Will" in our daily lives. Another has given consideration to one or more members caring for some need among their neighbors or friends. It has been suggested that the members of a group should be asked consciously to consider whether there is any need among their immediate neighbors and friends which the group or some of the members may supply. So long as humanity exists, the opportunity for kindly personal service will be present.

It is suggested, however, that activities of a group as such will naturally be directed to a consideration of some social problem affecting the community, the nation or the world.

Relation of Members of a Group to their Respective Churches:

Lest any misapprehension be created as to the purposes of this Movement, it is recommended that each member of a group should promptly acquaint the minister of his church of his participation in the Movement and of its purposes, and seek his encouragement and cooperation.

Reports:

It is urgently requested that progress in the formation of any group and of its activities be forwarded to the central office. These should, of course, include any constructive ideas which may be developed. Reports of the activities of individuals in securing the interest of other men in the Movement will also be welcomed.

When several groups in a community are formed, it is suggested that reports of such groups be cleared through the community committee.

SUGGESTED PROGRAM OF ACTIVITIES

I. Application of Christian Principles to Specific Problems

It is not sufficient to determine that Christian principles shall be applied to the solution of all problems affecting humanity. We must endeavor to find the principles applicable to specific problems and the conclusions growing therefrom.

The Peace and World Order. First among these relate to the Peace to follow the present conflict. We must win the Peace as well as the War. We must seek, therefore, to find a basis for "a Just and Durable Peace."

No Peace but one founded on Christian principles will be just or durable. To permit hatred and revenge to dictate the peace will lead to disaster.

The education of the people throughout the world, particularly of this country, concerning the requisites of the Peace we seek, is immediate and imperative. It is a task to challenge Christian laymen throughout the world. Such a peace will require a surrender of some aspects of nationalism; the elimination of false ideas of isolation which were rampant after the last war; the consciousness that all men are the sons of God and our brethren; the substitution of love for hatred, and of help and cooperation for revenge.

We won the last war, but lost the peace, and now the world is again experiencing the most terrible war since the dawn of man. Shall we again lose the peace, or shall Christian laymen unite to prevent this?

Other Problems. There are many other great social problems which should be considered. Except in so far as these relate to the Peace, we recommend that their consideration should not be pressed at this time. At a later date it may be possible that the Circulating Committee will suggest that emphasis be given to one or more of these questions, some at one time and some at another. Among those which were mentioned at the Conference are Industrial Relations, Race Relations, Unemployment, Crime and Delinquency, and the Co-operative Movement.

II. The Worldwide Mission of the Church

A just and durable peace must rest on a new World Order. Essential to that order is the worldwide mission of the church. We must study what has been done, and what must and can be done, and having found this, must give it full support.

If we need encouragement for our task, it will be found in the lives of devoted Christian men and women throughout the world. Our study should not stop with the achievements narrated in the New Testament. There are no more glorious pages of history than those recording the progress of Christian missionaries, from Paul to the present time.

Native leaders to carry forward the work are developing in many lands; but they call to us for help. The task of showing Christianity to all men, both those in foreign lands as well as in our own country, has not been finished. As in the days of Christ so now, it is not sufficient to preach Christianity. It must be shown to mankind by individual men and women practicing Christianity. It is the lives of men and women and the work they have done in the name of Christ that have led men to Him.

The only worldwide community that now exists is the Christian Church. It transcends all barriers, all political boundaries. Communication between Christian men and women in all lands still exists. In this world community lies hope for the future.

The need for extending, strengthening and deepening the work of Christian missions both at home and abroad is great.

Let us emphasize this and encourage those now engaged in those missions and those who would give themselves to this work; let us secure full support to enable them to carry the work forward. If we are Christians, then we must ourselves be missionaries in extending this Movement in which we are participating.

III. The Preservation of Democracy

Believing that democracy is essential to that freedom in which Christianity may flourish, we assert that Christian laymen must be Christian citizens. Believing also that experience has shown that a two-party system is best suited to a healthy democracy, and that the obligations of citizenship are not fulfilled by merely voting for one of two candidates, neither of whom may hold our confidence, we urge Christian laymen actively to participate in the party of their choice, and in the councils of their party, bringing to bear their belief in the application of Christian principles to all questions involving the body politic, and to secure the nomination of men who will apply those principles in the conduct of their office. Likewise this involves willingness to accept public and party offices and nominations.

In municipal affairs where the two-party system is not employed, active participation in civic groups is part of the obligation of Christian Citizenship.

IV. Religion in Education

A sound society is clearly dependent upon wide-spread education in religious disciplines. Anything short of this has proved inadequate as certainly demonstrated in our time. It must be the central theme in all education and not a department of education. We, therefore, assert that religion should be taught in all educational institutions. Non-sectarian religious instruction is permitted by law in every state but one, and was carried on in tax supported schools and institutions of higher learning during the formative period of this country and during the greater part of the nineteenth century. It should be restored. Laymen can and should see that it is restored.

The consideration of this problem and active work in securing this objective is earnestly recommended.

V. Community Problems

Group meetings may lead to the consideration of community problems. Familiarity with local conditions should make the deliberation with respect to such a question of particular interest, and should be encouraged but not at the expense of problems of world import. We cannot deny that unity of the post-war world is essential. We should feel deeply the responsibility Christian laymen have for playing a vital part in its formation according to a Christian pattern.

PERSONAL PREPARATION

Primary in the preparation for participation in and extension of this Movement, is the recognition that we are merely the instruments through whom God works, and that we must seek to learn His will and to secure power and

strength from Him. This involves a surrender of ourselves, a willingness to learn and be led by the spirit of God. How may we do this?

We should remember and employ the practice of Christ himself, and of men for generations since, in seeking communion with God in solitude, and during periods of quiet engage in prayer and employ a listening attitude so that the spirit of God may enter and lead us.

This does not involve the surrender of the reason and intelligence with which God has endowed us, but a willingness that this should be directed and inspired by the spirit of God, so that it may be used not for our own selfish purposes, but for God and our fellow men.

Next, we must seek knowledge of the teachings and life of Christ by constant reading of the Gospels. Only thus may we learn the principles of Christianity which it is our purpose to apply in our own lives and in the life of our community, nation, and world.

Also, we must remember that we learn by doing. Thus, we must not wait until we have achieved that stature which we seek. To grow we must answer the call of God's spirit and actively undertake His work.

ACTION OF THE NATIONAL COMMITTEE OF THE LAYMEN'S
MISSIONARY MOVEMENT AT ITS MEETINGS ON THURSDAY,
FEBRUARY 19 AND WEDNESDAY, FEBRUARY 25, 1942,
CALLED FOR THE PURPOSE OF CONSIDERING THE
COMMUNICATION FROM THE CONFERENCE COM-
MITTEE OF THE EASTERN AREA REGARDING
THE PROGRAM UNDER CONSIDERATION.

(1) That as described, the two purposes do not coincide as a practicable program under the name of the Laymen's Missionary Movement. As both movements must be national in scope, they should not be carried on under a common name.

(2) It is further pointed out that any attempt to promote nationally two dissimilar programs in one and the same organization and under the same name is calculated to result in confusion that may impede both movements. Therefore, the new movement should choose a name that would not be confounded with the Laymen's Missionary Movement and establish its own headquarters and management.

(3) That the purposes of the new movement are recognized to be very important and far-reaching. These purposes suggest an intimate, cooperative relationship as distinguished from a unified effort, and that individual membership and interest in one should not interfere with membership and interest in the other.

(4) Admittedly, good support must be sought by both movements wherever it can be found, but the National Committee of the Laymen's Missionary Movement will endeavor always to be cooperative rather than competitive.

(5) That the records, papers, and correspondence of the Eastern Area office, in so far as they relate in any way to the original purpose for which the Eastern Area office was established by the Laymen's Missionary Movement, will be returned to the National Committee at its convenience.

(6) That the National Committee of the Laymen's Missionary Movement hopes earnestly that great success shall attend the activities of the new movement. We regret that we cannot approve the joint program as suggested, but express our interest and assure every support that we can properly give as individuals to further its success.

(Signed) On behalf of the
Committee

Arthur H. Compton.

CHIENGMAI LEPER ASYLUM
CHIENGMAI, SIAM.

Dear Friend:-

It is a great pleasure to share with you the news of the gratifying progress of the Leper Asylum which your gifts and your prayers have helped to make possible.

The Asylum was formally opened on June 11, 1913, with one hundred lepers, more than could be accommodated in the six brick cottages. The opening of this the first Leper Asylum in the Kingdom of Siam was an event that attracted the attention not only of the public, but of the higher government officials. Their Excellencies The Siamese High Commissioner, The Governor of Chiengmai and the Major General of the Army and other officials favored us with their presence and showed their appreciation of the work not only by kind words but by generous gifts.

The main support of the Asylum, as in former years, has come from the Mission to Lepers in India and the East. Local contributions and gifts from friends in the United States have been greatly appreciated.

It scarcely need be said that so long as home and friends afford him protection, the leper will not seek the Asylum. But when former friends become bitter foes, when the last spark of family love has been exhausted under the blight of the terrible disease, when all hope has fled, then these poor outcasts come to us as a last resort.

On returning from the Asylum a few days since we met a leper painfully making his way to the Asylum, his last earthly refuge. He was given a hearty welcome. On reaching home that day, we found that the mail had brought \$25 from a friend, an amount sufficient to provide this man with food and clothing for an entire year. What a blessed gift to meet an immediate need.

Ai Meun was found in a hut in the field. Without fingers or toes he was helpless. In the Asylum he finds sympathetic friends and fellow lepers who give him help.

Two leper women, sisters, came one day crying from fear and grief. Their father had died of leprosy, the mother, also a leper was very ill; the neighbors had driven the family from their hut and they came to us for refuge. Men were sent to carry the mother to the Asylum, but she died before their arrival. The remainder of

the family was brought to the Asylum and now the five leper members of that household are happy Christian people in a safe home.

Ai Kheo came to us badly crippled. At his earnest solicitation a useless and painful foot was amputated. While he cannot walk, he crawls or shuffles along the ground to the daily chapel service and amongst all the lepers there is no more cheery face than his.

Who is Loong Ta? A leper father whose face is so disfigured and whose body is so mutilated that he bears little resemblance to his former self. He has brought his three leper children, who like himself, are suffering from the rapid phase of the disease. Tortured by unremitting pain, dying by inches, every day becoming more loathsome to himself and others, no more gloomy outlook than his is conceivable. And yet Loong Ta always greets us with a cheery word and is as ready for a laugh as any one. He and his children are joyful because they have found Jesus, who had and still has compassion on the leper. Can any one doubt the sacredness of the gifts that have helped to provide both physical and spiritual comforts for people such as these?

We ask all Christian people everywhere to pray with us that every leper who shall ever come to this Asylum may become a true child of God. This prayer is being answered in a marked manner. With rare exceptions, as in the case of those whose stay in the Asylum was measured by a few days, all of the more than 180 lepers who have come to us in the past five years have become Christians. The genuineness of their profession is evidenced by their cheerful faces, their changed lives, their constancy in attending daily worship and their gifts to the Lord's work. If "giving till it hurts" is real giving, the gifts of these saints must be genuine, because every penny they give lessens by just that much the scant allowance of 40 cents which each leper receives per week to buy his rice and fish and salt and pepper and the other less vital but desirable articles of food.

Their contributions are made with a definite purpose. Their first gifts were to country evangelistic work and free distribution of Scriptures. These brought great encouragement in their immediate fruitage. More recently they gave \$9 requesting that this gift be sent to help alleviate the sufferings of their fellow lepers in other lands.

The Christmas exercises brought particular brightness into their dull lives. After the morning service, each of the 127 lepers and six untainted children in the Asylum received a simple Christmas gift which had been made possible by kind friends in England and the United States.

The merriment and shouts of laughter which followed the distribution of the gifts gave ample evidence of their pleasure. They in turn were prompted to give, and on that day contributed \$8,

their offerings for many previous weeks, to the American Bible Society, with the following letter:-

We, the elders and members of the leper church of Chiengmai, disciples of the Lord Jesus, with one mind and heart have great gladness in sending our small offering to the American Bible Society. And we beg that our gift of Twenty-five Rupees (\$8.09) may be graciously received by you and used for the distribution of the Holy Scriptures. To have a share in this good work will give us very great happiness. Signed:- Elder Peang, Elder Toon, Elder Gnok.

We ask all who have given and prayed for this work to rejoice with us that "to the poor the Gospel is preached" and that darkened, hopeless lives are being brightened into lives of joyful fruit bearing.

There is constant need of funds to provide shelter and maintenance for the ever increasing number of lepers who come. Twenty-five dollars will support a leper for one year. One hundred dollars will provide a permanent bed. Two thousand dollars will build and equip a permanent brick cottage to accommodate twenty leper men or women. Smaller amounts are gladly received and will give corresponding help of a permanent nature.

Funds may be sent to Dwight H. Day, Treasurer Presbyterian Board of Foreign Missions, 156 Fifth Ave., New York or to Fleming H. Revell, American Treasurer Mission to Lepers in India and the East 158 Fifth Ave., New York, or may be sent by Chicago, New York or London draft, direct to the undersigned, to Chiengmai, Siam.

"I, laid at the gate, am Lazarus.
See me, or see me not, I still am there
Hungry and thirsty, sore and sick and bare."

Sincerely yours,

J. W. McKean.

PLACE OF WOMEN IN THE NON CHRISTIAN RELIGIONS

From the Buddhist scriptures

The home life is pain, the seat of impurity. So long as the love of man toward women, even the smallest, is not destroyed, so long is his mind in bondage.

From Knox, "The Development of Religion in Japan"

Confucius has nothing to say of the duty of husband and wife, and the later writers supply the deficiency only in part.

From Robertson Smith

It is very remarkable that, in spite of Mohammed's humane ordinances, the place of women in the family, and in society, has steadily declined under his law. In ancient Arabia we find many proofs that women moved more freely and asserted themselves more strongly than in the modern East. The Arabs themselves recognized that the position of woman had fallen, and it continued still to fall under Islam.

Hasan, the son of Ali, was called the divorcer because he divorced his wives seventy times.

The laws of Manu:

"Woman is unworthy of confidence, and the slave of passion." "One should not eat with his wife." "Whether of bad conduct or debauched, or even devoid of good qualities, a husband must always be served like a god by a good wife." "Day and night should women be kept by the male members of the family in a state of dependence." "It is the nature of women in this world to cause men to sin." A later code declares, "A woman is not to be relied on." Bishop Potter has appealed from the practice of the people to their laws. The appeal does not justify the implication of his article that the current representation of the inferior position of woman in India is incorrect. If he had gathered in India the proverbs of the people about woman, he would have seen clearly the

unworthiness of the national conception. Take these Tamil proverbs as illustration:

"What is that poison which appears like nectar? Woman."

"What is the chief gate to hell? Woman."

"What is cruel? The heart of a viper. What is more cruel? The heart of a woman. What is most cruel of all? The heart of a soulless, penniless widow."

"He is a fool who considers his wife as his friend."

"Educating a woman is like putting a knife into the hands of a monkey."

CHINESE MISSIONS.

A REPLY TO RECENT CRITICISMS UPON THEM.

Strong Evidence of Their Great Usefulness—The Testimony of Men Who Know—The Contest Between Christianity and Vice.

To the Editor of The Republic.

New York, Sept. 19.—Statements have been published in the daily papers, said to have been inspired by Lieut. Wood of the United States navy, and referring to American missions and missionaries in China.

His allegations, as given in the Washington Post, are as follows:

"There is not a Chinese convert to Christianity of sound mind to-day within the entire extent of China. They are merely the menials employed about the headquarters of the missionaries, who, for a salary of \$4 per month, become couverts, but when they are discharged there is no further evidence of their change of mind." As a matter of fact, they (the missionaries) are looked on about as the Salvation Army in America, only to a degree 10 times as great."

Will you permit me to say with reference to these statements, first, that their sweeping and extravagant character challenges their correctness in the outset?

The first sentence is a negation so extraordinary as to show at once that facts are dispensed with and that reckless prejudice has taken their place. Thoughtful men are accustomed to disregard testimony of this kind on any subject; but, unfortunately, there are many who judge with less discrimination.

In the second place, the quarter-deck of a naval vessel is a poor standpoint from which to judge of the work of missions.

If a Spanish or a German man-of-war were anchored in our harbor for a few weeks its officers, from a few visits to men of their selection on shore, would carry away a very meagre knowledge of the city mission work of the churches, or the comparative strength of the different denominations. The opinions which they would be likely to hear in their favorite haunts would be that ministers and churches were of no practical account; that while they were occupied with dogmas and superstitions, the wants of the poor were unheeded.

Men are generally well or ill-informed on different subjects according to the circles in which they move and the matters in which they have a special interest. No man in these days can embrace all knowledge, and he who is wise will modestly confine his public utterances to those things which he knows something about.

Within the last 20 years hundreds of travellers from this country and from Europe have visited the great commercial marts of the East, but comparatively few have visited the missions. Some however, of various classes, clergymen and laymen, merchants, scholars, diplomatists and explorers, have actually taken the pains to give the missionary work a careful and candid inspection, and of all who have given their impressions after such an investigation I do not now recall one who has given other than a favorable report. Among them are such names as Baron Huebner and Charles Darwin.

With respect to China, three of our recent diplomatic representatives have spoken in high terms of our American missionaries. The verdict of one was that in his opinion missionaries had done more for the moral advancement of China than the diplomacy of all the great powers. They certainly have done more than Western commerce, which has inflicted such irreparable injury.

Lieut. Wood's statement that American missionaries are regarded in China only as "we here regard the Salvation Army" will sound strangely to those foreign residents who remember such men as Hon. S. Wells Williams, Bishop Boone, Dr. S. R. ... the instructor and lifelong adviser of ... Wing, and such recent Amer...

American Missions in China

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What if the Christian people in Great Britain were to judge your Christian life & success on such testimony?

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All the missionaries, but by the American boards and societies of highly educated men, and there are scores now in China who would fill high positions anywhere.

Our United States minister, Col. Charles Denby, instead of relying on the current gossip of men out of all sympathy with the missionaries, has thought it wise to secure accurate information by actually visiting the American mission stations in China, from Peking to Canton, and after completing his visit he wrote to Gen. Shackloford of Evansville, Ind., as follows:

"Believe nobody when he sneers at the missionaries. The man is simply not posted. It is idle for men to decry the missionaries or their work. I can tell the real from the false. These men and women are honest, pious, sincere and trained for their work by the most arduous study. I do not address myself to the churches, but as a man of the world talking to sinners like myself. I say that it is difficult to say too much of good of missionary work in China."

The same gentleman, in a paper read before the Peking Oriental Society, openly declared that "the missionaries precede commerce and prepare the way for it; they are the forerunners who render possible foreign residence; their educational and literary labors have instructed foreigners as to China, and the Chinese as to foreigners; their philanthropy has elicited the confidence and respect of the Chinese. To them, the early, and in fact the only pioneers and translators, the legations owe a debt of gratitude."

It is peculiarly inopportune for Lieut. Wood to slander the American missionaries in China just at the close of a winter which many of them have spent away from their homes and amid scenes of unutterable distress from famine and consequent sickness, where with great peril of their own lives they have distributed the funds contributed for the starving. Had our critical friend soiled his buttons with some such service while they remained at ease, he might have had some reason to criticise.

But let us consider Lieut. Wood's imputations upon the character of the converts. He alleges that "they are merely the menials employed around the mission headquarters, and that as soon as their pay is stopped their piety is at an end." There are at this date not less than 35,000 native Protestant communicants, a large number, one would think, to be retained as servants and employed by about 200 missionary families, all living on small salaries. It is true that those who are employed as servants or in other capacities are generally selected from the converts to the Christian faith, and it is very natural that such should be employed as being more trustworthy. But I have yet to learn of any instances in which men have professed their faith for the sake of obtaining employment.

It has been my privilege to visit China from Peking to Canton, and to devote my whole time to a critical study of the mission work and of the character of the converts, and I do not hesitate to say that I regard the average sincerity and stability of Christian character in China as high as we find it in this country.

That there is as great intelligence no one would claim. But on the other hand it requires much greater fortitude to embrace Christianity in China than in the United States. Some of the most noble instances of fidelity under cruel and persistent persecution, and even imminent peril, that I have ever known have been witnessed among the native Christians of China. Not one in 20 of those who profess the Christian faith is in a position to expect therefrom any earthly emolument, but all must look for persecution by their heathen kindred.

Few men of our time have inspired greater confidence by their keen penetration and sober judgment than the late Rev. W. Fleming Stevenson of Belfast, who, after a tour of observation around the world, wrote thus:

"I have found nowhere in Christian lands men and women of a higher type than I met in China, of a finer spiritual experience, of a higher spiritual tone, or of a nobler spiritual life. and I may say with conviction that

fraction of the week, and leaves all the rest of time and space an unconsecrated waste, a moral desert of Sahara, where lawless passers and travelers like Arabs, and where selfishness prevails, to be of much worth, must abide in their tents!

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degree of sincerity
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There are not only many noble men of family but those also who are unmarried, who, in the higher tone of recent sentiment, are worthy of all confidence; but that this dialogue indicates a very general and prevailing custom in the East there can be no shadow of doubt, and from such sources very large proceed the current criticisms against missions.

I would like to add the testimony of many other disinterested witnesses, but I can refer but briefly to two. The first is that of Sir W. W. Hunter, who in an able review of missions in the *Nineteenth Century* of July 1838, says:

"The careless onlooker may have no particular convictions on the subject, and flippant persons may ridicule religious effort in India as elsewhere, but I think that few Indian administrators have passed through high office and had to deal with the ultimate problems of British government without feeling the value of the work done by the missionaries."

The other witness is the late Charles Darwin, who, on the celebrated "Voyage of the Beagle" saw something of the actual work of missions in New Zealand, in Terra del Fuego, and in Tahiti, and in every instance he bore public testimony of the most favorable character. He was so impressed by the marvellous transformation produced in the debased Fugians that he became an annual subscriber to the maintenance of the work. In speaking of Tahiti, he says:

"There are many persons who attack both the missionaries, their system and the effects produced by it. Such reasoners never compare the present state with that of the island only 20 years ago, nor even with that of Europe at this day. They forget, or will not remember, that human sacrifices, a system of profligacy unparalleled in any other part of the world, infanticide, bloody wars in which the conquerors spared neither women nor children, have been abolished, and that dishonesty, intemperance and licentiousness have been greatly reduced by the introduction of Christianity. For a voyager to forget these things is base ingratitude, for should he chance to be shipwrecked on some unknown coast he will most devoutly pray that the lessons of the missionaries may have extended thus far."

F. F. ELLINWOOD.

ities to allow women to go on to his ship, by opening his ports and threatening to bombard the town, naturally are hostile to the missions."

Further on Mr. Dana says:

"These islands are visited by ships of all nations, and form the temporary residence of mostly unmarried traders. At the height of the whaling season the number of transient seamen in the port of Honolulu equals half the population of the town. The temptations arising from such a state of things, too much aided by the natural weakness of the native character, are met by the ceaseless efforts of the best people, native and foreign, in the use of moral means and by legislative coercion. It is a close struggle and in the large seaports often discouraging and of doubtful issue; but it is a struggle of duty and has never yet been relaxed. Doubtless the missionaries have largely influenced the legislation of the kingdom and its police system. It is fortunate that they have done so."

Now I venture to say that in this faithful and discriminating testimony from a disinterested witness is found the key to nine-tenths of the hostility which exists between certain classes of visitors or sojourners in foreign ports, and the missionaries who are trying to save the people from ruin. Even those who do not go ashore for base purposes themselves, are liable to fall under the influence and to imbibe the opinions and prejudices of those whose lives are not altogether correct. A young man in New Jersey, a dozen years ago, was discoursing to me somewhat eloquently upon the faults, or rather the inefficiency, of missionaries in China, whereupon something like the following dialogue ensued: "Whom did you see in China principally?" "Oh, the young men of Shanghai and other ports, clerks in warehouses and others." "Do you not think some of those young men were leading lives which threw them out of sympathy with missionary operations? Were not some of them a little lax in their morals?" "Some of them? Every one of them!" was the quick reply. "I do not know of an exception." "Well, but do you think that such testimony as theirs is conclusive in regard to the work of missions?"

STATEMENT CONCERNING FOREIGN MISSIONARIES IN CHINA

I have every respect and admiration for the missionaries in China. They are doing very good work with their schools and colleges as well as dispensaries and hospitals, while not a few of them appear to be excellent scholars in interpreting China to the West or making the Christian and European literature accessible to the Chinese people.

Unfortunately, there seems still to be some misapprehension in the country as regards the altruistic motives of the missionaries. This lack of apprehension is due to the fact that the mission schools and hospitals, etc., appear to the Chinese as so many foreign institutions, imported from abroad. These institutions are not only financed but also controlled by the missions, while their principal personnel is likewise foreign.

Consequently, the missions and missionary societies will be well advised to initiate and carry through a liberal policy of turning over their educational, philanthropic and other institutions, gradually and as the circumstances warrant, to the management and control of their Chinese collaborators. Now such a policy has in fact already been attempted in one or two instances, and the experiment is meeting with success as well as the heartiest cooperation of the Chinese. This new policy furnishes the best proof that the missionaries really labour for the benefit of the Chinese and not with an eye to ulterior designs.

Wang Chung-Hui.

2nd Chinese Commission for the Investigation of Educational Statistics

I have one concluding word to add. This view of the non-Christian religions, and of our attitude to them, is not the Gospel. It is not this message with which we are to go out to the world. This what we have to say to ourselves when we examine the grounds of our enterprise and state its warrant to the Christian Church. But our message to the non-Christian religions is the one simple, positive yet infinite and inexhaustible message of Christ. It was after a venture in comparative religion at Athens, of which apparently little came, that St. Paul wrote to the Corinthians; "I determined to know nothing among you save Jesus Christ and Him crucified." It is with true courtesy and with frank and manly sympathy, and with a quiet but yearning love, that we go to meet the people of the non-Christian faiths to win them to the Saviour. We must put ourselves in their places. How would we wish to be approached? How would the Gospel most effectively reach us if we were where they are, with their traditions and long inheritances and sacred memories and infinitely complicated network of human relationships, of intellectual ideas, and of actual responsibilities? We are asking no light thing of men. We must not approach them with denunciation of all that they regard most sacred, with ruthless contempt for the intricate intertwinings of the buried roots of tares and wheat. "We must not approach them as if they were themselves deficient, and that it was only pride and obstinacy that prevented them from listening to us." - (Archbishop Benson, quoted in Cust, "Missionary Methods," pp264.) We do not approach them so. We approach them as the Bishop of Winchester, blind and far advanced in years, counselled Boniface to approach the souls to whom he was sent in Hesse, avoiding scrupulously all contemptuous and violent language, and trying above all things to show forth a spirit of moderation and of patience. It is thus we go to them. We love them. It is because we love them that we go to them. And some day love will win them. It will go out after them and will wait for them. It may be kept waiting for long years, but it will wait, and at last, in the triumph of Christ over the world's life and the divine perfecting of the World's life in Christ, it will see of its soul's travail and be content.

12

Extracts from Thomas Smyth, D.D. " OBEDIENCE THE LIFE OF MISSIONS"

(From Chapter on " Our Obedience or Disobedience to this will of God to save the heathen, is of momentous and Perilous Consequence." - P. 75-76-77

The position of every man, as related to this kingdom and will of God, is, it will be thus apparent, one of momentous consequence. It involves his life. It is the actual condition of his being. He must act one way or the other - he cannot be neutral. The world is in a state of apostacy and rebellion. The very throne and life of God are assailed, and a conspiracy lurks in every heart, and traitors are found even under the garb and profession of friends. Now, it is the object of the whole Bible to disclose the nature, and extent, and malignity of this unnatural wickedness; and it is God's determination, as there disclosed, to overthrow it by the moral power of his gospel, and if that is rejected, by the whole force of his infinite wrath. Christ is therefore exalted to the throne. His church - the Christian association, the great missionary society - is instituted. And as in the time of William the 3rd., and in the period of our own revolutionary struggle, and as in every period of civil war, or foreign invasion, every true and faithful citizen has been expected, and even required to associate himself with those who pledge life, and honour, and service to the public good, so it is in this spiritual contest, and as it regards the dominion and throne of the Redeemer. To him every knee is required to bow, and every tongue to confess, and every loyal subject invoked to enrol himself in his divine association to deny himself, to forswear all other lords, and to follow him by a hearty, zealous devotion to his cause, and opposition to his enemies.

It is surely then a perilous thing for any man to be found, either secretly or openly, either partially or unreservedly, either in heart or in life, opposed to this kingdom of Christ, and to this will and decree of God - that by the preaching of the gospel the heathen shall be given to Christ as his inheritance, and the uttermost parts of the earth for his possession.

(page 71) Union, therefore, to Christ implies and requires union with him in his spirit, in his love to God, in his adhorrence of sin, in his sacrifice, in all his designs and desires for the perfect consummation of God's decree, and for the complete fulfilment of his glorious inheritance, when the heathen and the uttermost parts shall be given to him for his possession, and when " all the ends of the world shall remember and turn unto the Lord; when all the kindreds of the earth shall worship before him, and when the kingdom shall become the Lord's, and he shall be the governor among the nations.

(page 54) And we are plainly taught by God, that it was for this very purpose that such church was established. God placed it where it is , in the centre of its own particular orbit - just as he did the sun, and the moon, and the stars - to give light

unto all. For this very end, and no other, were that particular church, and the church universal - which is the sum of all particular churches - ordained and established on the poles of truth, and in the sphere of sinful humanity, that they might each one, according to their ability, irradiate its darkness with the light of the glorious gospel of the blessed God.

(page 66) In regard to Christian missions therefore - while there are a thousand perplexing questions, and innumerable, and in many cases insurmountable difficulties - and while, so far as permitted, selfishness, and carnal wisdom, and national partiality, and immediate local interests, (in themselves good and great,) will multiply difficulties and discouragements, and while some men will even boldly and blasphemously deny both that faith which is the principle of missions, and that obedience which is the life of missions, yet, nevertheless, the counsel of the Lord standeth sure, and that counsel alone shall stand.

(pages 14-15-16-17) The recognized depravity of the heathen will not inspire self-denying efforts to save them. The depravity of the heathen was never more deeply felt than by the wise and virtuous among themselves. But philosophy, wanting the gospel, was equally powerless in motive and in means, and abandoned itself to despair and scepticism. And as it has ever been thus among the philosophers and philanthropists of former ages, so it is now. The Abbe Dubois, the celebrated Roman Catholic missionary, was so overwhelmed with the contemplation of the deep malignity of heathen character among the Hindoos, as to come to the conclusion that his mission was useless, and that the Hindoos were predestined to eternal damnation. Mohammedanism has sought only empire and subjugation by the sword. Popery has never stimulated to any efforts beyond those of proselytism, propagandism, and mercenary thralldom; and has never yet permanently christianized a heathen nation. She preys upon living Christianity, and sustains her own life only by blood drawn from its veins. Unitarianism was some years ago since galvanized into a spasmodic effort, and enterprised a mission at Calcutta, added by the learned, high-caste Brahmin, Rammohun Roy; but it soon relapsed again into its spiritual death. The combined zeal and resources of the entire Unitarian demonination in the United States, provoked into activity by the activity of all around them, have again sent one missionary to Calcutta, among people whom they had always represented as having Unitarian sympathies, virtuous tendencies, and simple-hearted errors. But how fearful is the contrasted picture, as given by themselves, of what living Hindooism is found to be! " Could you stand " , says Mr. Dall, their missionary, " in the midst of the heathen, and realize their utter destitution of that spiritual life which alone can fit a soul for the company of angels, of Jesus, and of God, you would not say that to talk of their agony in this world and the next was ad captandum, or very wicked language; or that it " made God a destroyer of the guiltless, or " no God of justice, far less a God of love! " And yet with all his faith in this awful truth, which the gospel necessarily implies, but which is not itself the gospel, Mr. Dall has only succeeded in gathering some thirty or forty persons - natives and half-caste - besides circulating many Unitarian books.

At the semi-annual meeting of this body, the Secretary read a paper in reference to the missions of the body, from which it appears they have one foreign and one domestic missionary, at an expense of twenty-two hundred dollars. The paper read says ; " There are some great discouragements in our attempts at progress. In the first place, the Association never has had through the whole thirty years of its history, the unanimous approval of our demonination. In the next place, it is perculiarly unfortunate that a number of our leading ministers are totally indifferent to the Association. But the grand obstacle that weighs heavier than all, is our general indifference to associated action " .

The conclusion, therefore, which is equally sustained by history, by experience, and by the word of God, .is, that it is only faith in the gospel, in the whole gospel, and in nothing but the gospel which is the principle of Christian missions. Nothing short of this faith can inspire their conception. Nothing less than this can impart to them vigorous life.

REPORT ON THE PROGRESS OF THE WORK IN THE DISTRICT.

(A very brief report, necessarily touching the Mosul and Adana districts.)

I. THE DISTRICT OF MOSUL, in Upper Mesopotamia and especially in the city of Mosul.

(a) The province of Mosul has about 740,000 inhabitants and about 11,700

evangelical Christian inhabitants; the population is as follows:

Population of Mosul by districts, by cities and townships:

Mosul,	1 :	25
Amud,	1 :	14
Saladin,	1 :	23
Jir,	1 :	22
Corfa,	1 :	34
Qaylan,	1 :	27
Alamut,	1 :	60
Sinjlik,	1 :	27
Albistan,	1 :	127
Atsach,	1 :	222
Sillis,	1 :	226
Arslan,	1 :	603
Mojo,	1 :	1201

From the following places no Protestants are reported officially:

Islah, Aram, Mo'ro, Kob, Jibal-i-Akhar, Sinbidj, Fira, Khabab, Kharab,

Qasr, Karadag.

Villages of Mosul district are very largely Moslem.

People are the 200 villages belonging to Atsach, 400 (??) villages on the Mosul plain, the villages of Corfa, Sillis, and Mojo. The language of these villages is largely Arabic, then Arabic and Kurdish. The villagers are largely ignorant, and by nature are suspicious and do not know the value of a doctor. It is general they are open to friendly approach.

In nearly every case there are members of the less strict sects of Islam to whom approach is easier.

(b) Elements of Spiritual Inquiry.

(1) In Mosul there are four or five groups of Moslems, who are interested in the study of the Christian scriptures:

(a) The circle of Haji Noman, a Muslim. Some two years ago he said there were one hundred men in Aintab with whom he converged on Christianity. He is a common visitor at the house of Dr. Shepard, and in a sense may be said to be a Christian worker.

(b) A group of men about Melkin Kores, an old Protestant doctor without diploma. They have had meetings for study of his Bible, singing and prayer at his house.

(c) A group began about three years ago by one of five converted Muslims who got out from Constantinople to preach the Gospel. He started with only two or three men in Aintab, but their number soon became 25. They met secretly and we have no fresh information.

(d) A group in the district called Dabkey where the preacher is Mr. Saka, a Moslem. They have a congregation of about 100, some strong and some weak. They have a good and good one night to talk about spiritual truth and to pray together. They sometimes stay until midnight. Here is a report of a conversation between a Protestant and one of these men. The Moslem recognized the Christian as a spiritually-minded man and opened his heart to him. He called the preacher, (Mr. Saka) and they spent several hours in earnest conversation:

"Is Christ alive?" the M. asks. The Christian answers, "Yes."
"Where is he," asks the M. Answer: "Here in our hearts." The Moslem was overjoyed, and began to call his brother. "We must bear our witness," said the M. "to the truth openly, unflinchingly. Now we are keeping quiet. We must work among our own people but finally we must work openly. Christ will take the world before long; we are ready to seal our witness with our blood. Pray for the religious leaders of our nation and tell others to do so." Then speaking personally, "Talk with your Moslem neighbors there in your yard." Again, "We are children of God.

We (Moslem and Christian) are brothers in Christ. We (of this group) love Jesus and His Church. God has called you to work in the Protestant Church

(a) Draw attention on the part of some of the Moslem patients

and we mean the Holy Spirit. The Lord Jesus Christ's spirit has made us understand these things and we are called in Him." These men would not call themselves Christians, but rather Moslems after Allah, being Moslems. When questioned with regard to the prophet mentioned, they responded, that having studied his life in the Quran and in the traditions, they found that he had some wrong in God's sight and therefore could not be called in the same way as the prophet Jesus, whose life was without need of forgiveness.

The faces of these men showed an inner change.

(1) Within a few days an elderly Hindu Moslem stopped a Christian teacher on the street and said in his own words: "There are twenty of us. If we make ourselves known, our Dr. Goodbridge protect us?" The matter was reported to Dr. Goodbridge, and the next day had two interviews with him, each time behaving as a new convert.

(2) In Jibin, on the coast, there is a circle of men who can read the Gospel. Dr. Goodbridge and a Christian pastor were recently invited to dinner by their Agia, a Moslem merchant of that city. After dinner, men came in unannounced until the room was full. Then they took out their Testaments or Bibles and the evening was spent in discussing King David, the prophets, and the essential facts of the life of Jesus. Many very thoughtful and appreciative questions were asked by the Moslems, but they could not see wherein the message of Jesus was different from that of prophets and preachers. These men denied the so-called "five pillars of Islam" as essential in God's sight, and expressed their conviction that a pure heart was the one they needed. Some Bibles showed signs of much use and were well marked along the margins. These men knew how to get more Bibles if they wanted them, and so did not wish gifts of the Scriptures.

(3) In Jibin there is a Moslem woman who has come into the new life.

(4) Further attention on the part of some of the Moslem patients

(4) In Hizib there are Moslems who read the "Evangel" (the Mission week) from Constantinople). The magistrate and his brother are both anglers.

(5) The pastor of the Aleppo church knows of two cases of Mohammedans who wish him to teach them English. A mullah now in prison in Aleppo wishes to place his son, the mother being dead, in a Christian orphanage. Arrangements are being made for this.

(6) The Christian preacher in a village near the Caucasus has been invited to visit regularly and to preach at a Mohammedan town two hours distant.

(7) In Hilib, as in Hizib, there have recently been Moslems at the regular church services, but such cases are rather rare.

(8) There are two boys in the Christian school at Housan Hoyli. Their mother comes regularly to some of the Christian meetings. The Hilib woman is welcomed in the Moslem quarter of the place and can work more freely there than in the district where the Gregorian priest lives.

(9) At the time of the revival last year in Hizib, discussions at the booksellers' shop drew in Moslems to listen. The Government's attention being attracted, the bookseller was arrested and an explanation demanded. This being given he was released.

(10) In the small mountain village of Hizib there is a mission school of 13 scholars, half of whom are Moslems.

II. FACTS REPORTED BY AMERICANS, ANGLICANS AND PROTESTANT ARMENIANS WORKING TOGETHER.

(1) Hospital Work.

2/5	of the in-patients of the Antab Hospital this year are Moslems
1/5	" " " " " " " " " " " "
1/3	" " " " " " " " " " " "

Many of these cases occur in order to hear the preaching.

Facts reported from Antab Hospital:

(a) Earned attention on the part of some of the Moslem patients

at Sunday services and at evening prayers. Preceding services on three week-days arranged for 1947-48. A good time passed his "trax" (translations) and then after some to our single informal worship. The visitors that his thoughts are.

(b) Frequent individual cases of interest. For example, a Police Inspector, who was convalescent, read the 9th, 10th, and 11th chapters of St. John's Gospel to the patients of the Men's ward.

(c) Copies of the New Testament have been received with what seems a new eagerness. One patient remarked: "The Holy Gospel is an open Book. Our teachers who study the Holy Quran for fourteen years do not understand it!" A Turk who could not read but who had listened with interest, asked for a Testament and in the Market one day, followed one of the staff, to say that the Book had not yet been given him. This man also asked for a copy of Pilgrim's Progress.

(d) A Turkish Army Officer has read aloud to his fellow patients the hospital copy of Pilgrim's Progress in Usmani Turkish.

(e) An Arabist, while in the ward, wanted help to learn to read the Testament in Turkish, and when asked his reason, he said that he made frequent trips to Turkish villages and wished them to hear the Gospel.

(f) At the service preceding the women's clinic, the Truth has certainly gained a hearing from Turkish and Kurdish women. A Turkish woman used to hurry in, her first word being: "Am I too late for the service?" Often when the service was delayed for a little, women who were free to go sat down and quietly waited.

(g) Christian young women who come in for individual work are scarcely ever met with any relief, but are able to hold up Christ to the suffering and weary.

(2) Educational and Industrial.

(a) Needle work among Muslim women in Hintab, with personal religious addresses, thrice over 100 every week.

(b) Mr. Crowbridge visited several of the Mohammedan schools in Aintab and was very kindly received.

(c) Two blind Moslems are being taught to read in the school for the blind at Adana. In Aintab a similar school is to be opened this winter.

(d) Mr. Scoullier of Harash is on friendly terms with the Moslem teachers in the madrasah, or school of theology, which is of a high grade from the British view-point.

(e) Addresses, meetings and lessons in the missionary institutions such as Central Turkey College, have concentrated on this subject, and in one instance a church young man's meeting was devoted to the subject: "The Moslem History and Relief." Other subjects have been: "Missions to Moslems", "A comparison of the present situation in Turkey with that of the early Christians of the Roman Empire."

(3) ARAB MISSIONING.

(a) Four groups, with limited collaboration, are active in Adana, Harash, Hama, Latakia, Aleppo, Hama and Latakia. (Chiefly among the Arabian Protestants.)

(b) Mr. Scoullier has supplied many Bibles for Moslems in Harash.

(c) Mr. Crowbridge sent New Testaments to various Turks whose acquaintance he made on his recent trip. He has used 104 Bibles and New Testaments during the past eight months, and has not received any hostile replies. In several cases one gift has resulted in requests for new copies in other directions.

(4) GENERAL INFORMATION CONCERNING THE ARAB MISSION.

(a) Brief conversations have resulted in new movements of considerable strength. One of the most striking cases of awakening originated from the conversion of a Protestant Christian after he had completed a bargain for the sale of some wool.

(b) A group of young men are making Moslem evangelization a part of their life-plan. Within this group are several Aintab college graduates.

(c) Hosts and guests who are staying over meals are invited by their hosts to attend church.

(d) Christians are often sent for to read the Gospel at the bedside of the heaviest sick.

(e) Prayers for the heathen are becoming more frequent in the Christian pulpits.

(f) The personal attitude of the Protestant ministry in general toward Turkey is growing more favorable.

III. WORKING FOR THE HEATHEN.

(1) Bible study in various groups includes more than four hundred. (The common people get the Bible far higher than this. Some say that in distant city alone.)

(2) Special visits of all kinds to heathen were taken place, upon the request of the special group of heathens there. The subject was conversation upon the facts of Christianity.

(3) The Bible has been openly placed upon the shelves of at least two public libraries.

(4) Heathen persons to Christ. The year at least two "mullahs" in Istanbul, one of whom was the Governor of the city, devoted their sermons to this subject. The word of Christ's people. The other preached on Christ's supremacy as an illustration of the way God works those who are true to Him.

IV. PROBLEMS FOR THE FUTURE:

(1) This must be the subject of constant and faithful prayer.

(2) Christianity must be presented with compassionate love, as an advantage of eternal import to the people. Every vestige of the heathens' hostility must be cleared away.

(3) Foreigners and native Christians should together take the initiative in this heathen evangelization.

(4) The publication of a simple life of Christ in heathen

which is recommended (not a translation from any European language, but originally Russian.)

(5) A session of the next annual meeting (1908) to be devoted to "Practical papers on the Border question" by various missionaries.

(6) That a man should be appointed to give his major time and energy to this. He may reside at Leppo; he may give the field; or he may reside at the college at Aintab.

(7) That a second physician should be appointed to be stationed at Aintab, so that the border villages may be served in a more efficient manner.

V. CONCLUSION.

(1) There is an honesty and friendliness for the missionaries among themselves, especially with regard to that they can see is beneficial to the people; for example, medicine, education and industries.

(2) It is possible for the missionaries to work not among the heathen. To some influence there have come to the point of making they do to do any thing for the heathen people and do not do anything for them.

(3) There is among the native Christians in Aintab a growing interest in this work which is full of hope.

A SHORT STORY FROM A SMALL TOWN IN ANATOLIA.

One beautiful day, some thirty years ago, studied with a holy teacher of great learning in the city of Adana. After his course of training, he was sent by his teacher to Aintab to labor there. He found the place hard and the ignorant people dead to higher things. In considerable discouragement he returned to Adana to the presence of his venerable teacher. He related his difficulties and told how dead the citizens, and ended with the statement, "Aintabki diriltmek Harret-i-Leppa maddenas dır--"

'Only Jesus himself can bring sinners to life.' The words of his teacher
was: 'You must go back to Antioch, and there you must be a Jew.'
He came, and was recalled the love of thousands to a living practice of the
glorious faith of Jesus.'

Surrounded in Antioch by a school of the Jewish city.

The disciples of the Lord Jesus have also come to Antioch, and,
with unshakable evidence, He himself in every way seeking, to give life and
light to the whole people. There is a flock of people in the many or-
clination of the master scholar.

EVANGELIZATION THE PRIMARY DUTY OF THE CHURCH:

This Church is created for what purpose? To give the message of the Gospel to the human race. That is the purpose for which it exists, and if that purpose be neglected, the work it has to do is but partially done. Of course, it is quite certain that part of the work of the Church is to be perpetually pressing on the soul of all the members of the Church the duty which they owe to their Lord in all other ways besides this. We have to preach Christ crucified, we have to preach the love that Christ has shown to us, we have to preach the unswerving love for which He asks, we have to preach that men should live lives corresponding to that love. All this we have to preach, not only to those who know Him not, but to those who know Him already. The work of the Church comprehends all that is done for the members of the Church, who are already members. But there must be a perpetual endeavor to extend the borders of the Church and to take in men from outside, to bring all men to see the truth, all men to love the Lord Jesus Christ. And that comes first of all; in fact, in the very nature of things it must come first of all, because we cannot deal with members of the Church until they have become members of the Church. And there are millions who still lie outside, millions who have never even heard the name of the Lord, or if they have heard, have not the faintest idea of all that is wrapped up in that Name. We have to make all men see the goodness of the Lord; we have to make all men understand the wonderful love which He has shown to us through all the ages.

SECRETARY BROWN'S ADDRESS.

Dr. Brown said:

Mr. Moderator, fathers and brethren; Coming to the secretaryship of of the Board of Foreign Missions from a distinctively home missionary service both in the pastorate and in the General Assembly, it is perhaps natural that I should emphasize the organic relationship between Home and Foreign Missions.

We are to win this land for Christ. But what for? That it may be an evangelist to a needy world. God has raised up America for a purpose. Its unique history, its unparalleled resources, its extraordinary opportunities combine to make that purpose clear. God would make us a new Israel through whom spiritual blessings shall come to the race. He would have us carry out on a vast scale the command of Christ, "Ye shall be witnesses unto Me, both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." We have been given such light as no other nation has been given, not that we may selfishly enjoy it, but that we may transmit it. No man, therefore, appreciates the imperative necessity for evangelizing America until he discerns its relation to the evangelization of the world.

How plainly our national history indicates this purpose of God: For what purpose had this fertile continent lain undiscovered for thousands of years? Why did an unseen hand turn back every explorer who sought to solve the mystery of the ocean until the crusades broke up the stagnation of the middle ages, until the art of printing increased intelligence, until the magnetic needle made a highway of the sea, until Protestantism began to move in the world's womb? Was it not because God was reserving America as the home of freedom and spiritual faith, where His truth could have scope?

How plainly, too, is God's overruling providence seen in the thwarting of the efforts of Papal and Latin nations to gain control of the new world, and in the holding back of colonization until God's set time arrived, and the feet of God's chosen stood upon Plymouth Rock!

And how shall we interpret the rapid development of our land, the successful struggle for independence, the increase of population, the opening of mines, the extirpation of slavery—save on the supposition that God was preparing America for her predestined work?

What meant too, just at that critical time, the swift progress of invention and discovery—the building of the steamboat, the girding of the earth with railroads and telegraph lines, the application of steam to the printing press, the growing unity of language?

And what meant also, simultaneously with this wondrous preparation of America and this equally wondrous progress of invention and discovery, the swinging back of the long closed doors of heathen nations, the opening to civilization and the gospel of India and China and Japan and Africa and kindred nations? It verily seems as if another "mighty angel, clothed with a cloud, and a rainbow upon his head, and his face as it were the sun, and his feet as pillars of fire, had set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice as when a lion roareth, "I have set before thee an open door."

Fathers and brethren, these things can only mean that God has predestined us to be a missionary nation. Heathen lands are to have the gospel and we have been raised up to send it to them. For this has God opened to us the world's richest mines. For this has He revealed to us nature's greatest discoveries. For this has He given us strategic position and free institutions and wondrous inventions and imperial opportunity. For this the "Gentiles are come to Thy light and Kings to the brightness of Thy rising." "Lift up thine eyes round about and see; all they gather themselves together; they come to Thee!" That American has read the history of his country to little purpose who does not see that Foreign Missions is our recognition of our country's divinely imposed task; our answer to the call of humanity; our obedience to the command of God.

In the work carried on through the Board of Foreign Missions the Presbyterian Church bring itself into line with this purpose of God. Few even among Presbyterians appear to realize the magnitude to which it has already grown. The board is actually operating in Africa, China, India, Japan, Korea, Mexico, Guatemala, Brazil, Columbia, Chili, Persia, Turkey, Syria, Siam, Laos, 26 great missions, 116 stations and 757 outstations. It directs the activities of 668 American missionaries and 2,101 native workers, a total force of 2,769. It maintains 367 churches with 30,971 communicants and 22,000 Sunday Scholars; over 600 schools and colleges which enroll over 30,000 pupils; 52 hospitals and dispensaries which treated last year 310,203 patients, and printing establishments which issued 71,017,732 pages of Christian literature. Our Mission Press at Shanghai, alone issued 49,041,438 pages of printed matter, of which 26,903,120 pages were from the word of God, while the Beirut press during the same period printed 62,500 copies of the entire Bible, besides about 8,000,000 pages of other literature. It will thus be seen that the board is a great institution, one of the largest missionary agencies in the world. It comprehends departments of Christian work which at home are divided into no less than six boards, besides such denominational agencies as Bible and Tract Societies, Sunday School Unions, Young Men's Christian Associations and charitable institutions. Its scope is not only religious but civilizing, educational, industrial and philanthropic. To borrow a figure, "it lays the ten fingers of its two hands upon the heathen body, seeking by their combined action to tear away the rags of heathenism, cleanse the foul form, and

clothe it with the pure robes of Christ's righteousness." It should therefore have a large proportion of the interest and prayers and gifts of the Church. One offering a year is not an adequate recognition of the vast, the transcendent obligations of foreign missions.

I have been impressed, too, by the ability and fidelity of the officers and members of the board. Those who sneer at mission boards forget that they are composed not only of distinguished ministers, but of bank presidents, successful merchants, railroad directors, great lawyers, managers of large corporations, men who in the commercial world are implicitly trusted. Often these business men and metropolitan pastors, whose time is worth hundreds of dollars a day, leave their work and spend hours at the board's office, considering the things which pertain to the exten-

sion of "the kingdom" of God. One of them has gone home since the last assembly—a man of uprightness and wisdom, of broad mind and clear vision, who was familiar with every detail of the board's work and counted no cost of time or strength in his missionary zeal, a prince and a saint among the business men of our national metropolis and who, though one whom his fellow men delighted to honor, once said that he counted it a higher dignity to be a member of the Board of Foreign Missions than to be a Senator of the United States, William A. Booth. Yet this noble man, like his associates on the board, received no compensation whatever, freely, gladly, giving to the Church an experience and skill which would cost heavily if it had to be paid for. Mr. Moderator, the Church owes to such men a large debt of gratitude. Let it be slow to criticize and quick to praise. Whatever their shortcomings, they are unselfishly and self-sacrificingly administering the great trust which you have committed to them, and though they make an occasional mistake, their loyalty, devotion and intelligence are a sufficient guarantee that they will wisely serve the cause which is as dear to them as to others.

TO THE MISSIONARIES.

The year now closing has brought peculiar trials. Their lot is never easy. It has become the fashion in some quarters to speak as if their privations were not great. I grant that their salaries, while moderate, are adequate to their support, and that they are promptly paid every month. But remember that those salaries simply cover the necessities of life, and that while ministers in this country may look forward to an increase, sometimes to large figures, missionaries like Dr. Jessup and Dr. Henry and others of equal eminence receive the same \$1,000 a year to the day of their death. Think also what it means to be isolated from the companionship of their own countrymen, to be frequently far from medical attendance in case of illness or accident, to spend their lives in hot and unhealthy climates, to be ridiculed as enthusiasts and fanatics, to feel that they are toiling in comparative obscurity, without the inspiration of the world's recognition.

Business men who have commercial dealings with heathen lands say that they have to pay threetimes the salaries which are paid in this country in order to induce their clerks and agents to stay abroad. As one of the latter is reported to have said he "would rather hang on to a lamp post in the United States than have a hundred and sixty-acre farm and a royal palace amid the heat and dust and dirt and fevers and fleas of a typical Oriental country."

There is always, moreover, an element of personal risk in the missionary career, an element which has been given startling emphasis during the year now closing. In China and Korea some of our missionaries were surrounded for weeks by the fearful scourge of cholera. Others have come into almost daily contact with smallpox, while still others have lived for months in constant danger of mob violence. Meantime, a strange thing was happening at home. Not only many newspapers, but some men in high official position, when informed of the danger which threatened our missionaries, took the ground that "if our citizens go to a far-distant country, semi-civilized and bitterly opposed to their movements, we cannot follow them there and protect them." "They ought to come home." For once I was

ashamed of my country. Is not the missionary's business as legitimate as the trader's? Is a man entitled to the protection of his country if he goes to the Orient to sell opium and beer, but does he forfeit that protection if he goes there to preach the gospel of temperance and peace?

We ask no special privileges for the missionary. We simply ask and insist that he be counted a man and a citizen, that he be protected in those rights which are guaranteed by formal treaty to the meanest American, and that it be deemed a shameful thing for the missionary to be stabbed in the back by those at home who put policy before duty, and up whose backs run cotton strings instead of spinal columns.

But of one thing you may be sure—the missionary will not run. Several months ago, when we foresaw the coming storm, I wrote to our missionaries in Turkey a letter of encouragement and counsel, assuring them that we would stand by them, but at the same time stating that the board gave them entire freedom of action and full authority to abandon their stations if they deemed it their duty to do so. Not a man or woman of them stirred! Why? For the same reason that the Spartans did not run away at Thermopylae, that our revolutionary sires did not run away at Lexington and Bunker Hill, that the railroad engineer did not jump when he saw that death was ahead, that you did not run away when your boy was stricken with diphtheria. Shall the missionaries leave the native Christians to be scattered, the mission buildings to be destroyed, the labor of years to be undone, the Christian name to be disgraced? The missionary is a soldier; station is the post of duty.

There is something sublime in the way he faces danger. In battle it is not so hard to be brave. There is the sense of comrade-ship, the inspiration of bugle and drum, the relief of action. But the missionary has none of these supports. He is often alone, far from succor, surrounded by brutal foes, absolutely unarmed, forbidden to fight and scorned to run. To calmly stand at the post of duty in such circumstances, to unflinchingly look death squarely in the face, requires fortitude surpassing the demands of any battlefield.

They are true heroes and heroines of our modern life. Some of them could say with Paul that in the service of Christ they have been "in perils by the heathen, in perils in the city, in perils in the wilderness, in weariness and painfulness, in hunger and thirst, in cold and nakedness." They are giving their tears and prayers, their cares and toils to the service of Jesus and the welfare of their fellowmen. Despite the hardships of their lot, they labor patiently on, going about doing good, telling the story of the cross, telling it by the way side, telling it in villages, telling it in market places, telling it everywhere in season and out of season.

They are doing the hardest and most thankless of pioneer work. They are fighting on the picket line where the danger is greatest and the inspiration least. Like that man of whom Victor Hugo wrote in the "Toilers of the Sea," "they stand on the point of solitude and of danger, exposed to the howling of the tempest, the pitiless glare of the sun and the fierce onset of the ocean, but they stand there with patience undaunted, with courage superb, battling for truth and for God!"

As I sit in my office in New York and read the letters which come to me from the ends of the earth, strange scenes often rise to my vision. I see Amanda Jefferson in India, walking painfully from house to house under the blazing sun, but writing "This is delightful work. It is good to be foot-sore in such a cause." I see Mary Eddy in Syria in "a little gallery of a room containing about ten people, beside cows and goats, the mud floor reeking with dampness," the roof dripping tiny waterfalls of rain, the air heavy with smoke, herself racked with cough and flushed with fever; but patiently, tenderly healing the sick, treating 200 patients a week, and writing. "I am very thankful to record God's goodness to me. I do not believe that ever before into one person's life came such opportunities as I enjoy." I see Rufus Bent in China shot through the thigh and cut in the head, but jubilantly writing from his bed of pain. "The first Sabbath of the New Year was a red letter day. Our church was organized, thirteen adults were baptized and thirty others were received on probation. Thank God for all good done!" I see Edward McDowell in Turkey, burning in the furnace of fever, and asking that the photograph of his wife and children might be hung close to his bed that he might gaze with inexpressible yearning into the faces of far off dear ones whom he might never see in the flesh again. I see Dr. Holmes in Persia lovingly cleansing loathsome ulcers, opening the eyes of the blind and making the lame to walk. I see Mary Bradford making weekly visits to that terrible place—a leper asylum—an angel of mercy amid sightless eyes and rotted limbs. I see the mournful processions in which Joseph Cochran and Samuel Jessup and Henry Forman follow to lonely cemeteries the hallowed dust of their wives, and the blinding tears of Mrs. Woodhull, Mrs. Lane, Mrs. Van Dyck, Mrs. Perkins, Mrs. Brown, Mrs. Leyenberger and Mrs. Mills over the coffins of their husbands, and the woe of Mrs. Hannum, Mrs. Finley and Mrs. Watson over the graves of their little ones—"Rachels weeping their children," in those far distant lands. And sometimes my eyes grow dim that I cannot see, my voice choked that I cannot speak. Thank God for the foreign missionaries of the Presbyterian Church! Of them the world is "not worthy." Oh fathers and brethren, in this hour when so many men, like the copperhead stay-at-homes of the civil war, are calling this war a failure, the missionaries' meddlers and missionary work an impertinence, will you not in your several churches and communities stand up for the right and create a tidal wave of public sentiment for the work which Christ has committed to the Church and for the men and women whom the Holy Ghost has sent forth to do it!

BUT DESPITE THESE TRIALS AND PERILS, ENCOURAGING PROGRESS IS BEING MADE.

We would not naturally expect as rapid progress as in the home land, for instead of being recognized as the religion of the country, Christianity is regarded with suspicion as an alien faith. It is opposed by a numerous and powerful priesthood. It is at variance with long established customs and dearly

prized institutions. Social position, family ties, caste prejudices and often personal safety combine to keep one from confessing Christ. So it would not be reasonable to expect that the percentage of increase on foreign fields would equal that at home where worldly motives blend with religious to attract men to the church.

But what are the facts? The increase is greater! Last year the average number of new members received on examination by each minister in the United States was ten, while the average number received on the foreign field by each ordained missionary was eighteen. For the same period the percentage of increase at home was but a little over seven per cent, while abroad it was nearly twelve per cent. Think of it! In spite of all the disadvantages under which work is prosecuted in heathen lands, in spite of the advantages under which it is prosecuted in the United States, historic associations, favorable public opinion, stately churches, eloquent divines, in spite of these things, Christianity is making more rapid progress abroad than at home. Dr. Dennis is authority for the statement that since the last General Assembly convened 100,000 souls have been brought to Christ on the foreign field, a number which would fill

a great church twice a Sunday every Sunday in the year. I fancy I see them coming—an endless procession—300 a day, 2,000 a week, 100,000 a year; a mighty but motley host, redeemed out of every nation under heaven—white and black and red and yellow, clad in various garments, speaking diverse languages—but in their faces the light of God, and in their mouths a paean of praise, for as they march they sing, and the sound is "as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying: Alleluia! for the Lord God Omnipotent Reigneth!"

And they are a good class of converts too. True, they sometimes try the patience and grieve the heart of the missionary; but is the home pastor never distressed by the conduct of his members? Competent observers declare that converted Chinese average about as well as converted Americans. They are making progress in the direction of self-support. Last year they gave \$88,384 toward the maintenance of their own work, an average of nearly \$3 per member, which is three times the per capita gift to Foreign Missions of the Presbyterians in the United States, a disparity which is enormously increased by the greater poverty of the foreign Christians. As for conduct, a missionary told me that the attendance at his mid-week prayer meeting was as large as at his Sunday morning service, that not one of the members of his church ever went to a theater or a dance, that every one asked a blessing at the table, had family prayers, and tried to bring his unconverted friends to Christ. If there is a pastor on the floor of this assembly who can say that of his church, let him stand up! Modesty doubtless prevents some of the brethren from rising.

Let us remember, too, that we are confronting the superstitions and abuses of thousands of years, and that missionary effort for a long period must necessarily be a work of undermining. It required 300 years to convert our Anglo-Saxon ancestors. We have been working in

heathen lands less than one hundred years, yet the number of converts is already greater than the number of Christians in the Roman Empire at the end of the first century. We have every reason to take courage. Even now a new atmosphere has been created, many abuses have been removed, and a mighty host has been led to the worship of the true God. The vast structure of heathenism has been aptly likened to a mighty glacier upon which the axes of an army of workers could make little impression, but which is slowly but surely melting under the sunshine of civilization and the gospel.

EVEN NOW STUPENDOUS CHANGES ARE TAKING PLACE.

The whole heathen world, which has heretofore regarded Christianity with contempt, is awaking to the fact that Christianity is a revolutionary force which is literally turning the world upside down. So as of old when Rome awoke to a similar reality regarding the early Church, indifference is merging into enmity and alarm. In Mohammedan land in particular missionary work is becoming the object of sternly restrictive measures. In others, the government is establishing rival schools, the pagan leaders are exhibiting new energy, and the emissaries of infidelity are importing all the villainess of the Occident; while in still others, and especially China, the opportunity of the gospel widens to magnificent proportions by official commendation of missionary effort and an imperial decree expunging all restrictions upon the propagation of Christianity.

Meantime, it is increasingly evident that the old order of things is passing away. It is idle now to say that we ought not to disturb their ancestral faiths. Civilization has disturbed them. Modern science has disturbed them. It is no longer a question whether the heathen superstition shall endure. Like its ancient temples, it is cracking from pinnacle to foundation. The question now is, What shall take its place? Shall it be the gospel of the Son of God or an agnosticism which will make the last state worse than the first? Politically too it is evident that these long slumbering peoples are on the eve of vast transformations. Turkey is in portentous agitation. Persia is thunderstruck by the assassination of the Shah. Japan is swiftly advancing to power. China is just rousing from the sleep of ages. India is learning of England as Israel once learned of Egypt. Korea is in undergoing kaleidoscopic changes. Even the Dark Continent is being partitioned by Europe and pierced from ocean to ocean by the light of science and religion. All these lands are being penetrated by railroads and girdled by telegraph wires and enlightened by civilization and strengthened by the deadliest of modern weapons.

What is to be their future? We look back over the past and we see a majestic procession of world powers, each of which was once great and powerful, but all of which have long since vanished to make room for nations then unheard of. Oh what a pageant! Yesterday, Chaldea, Egypt, Assyria, Babylon, Persia, Greece, Rome! Today, England, Germany, the United States! Tomorrow, what? What, indeed, if not some of these now awakening nations! May God have mercy on the world if some new Jenghiz Khan or Tamerlane shall arise, and with the weapons of

modern warfare in his hands, and these uncounted millions at his command, gaze about on the pigmies which we call the powers.

The Emperor of Germany has painted a picture which has startled men, not so much by its art as by its meaning. "On a projecting rock, illumined by a shining cross, stand the allegorical figures of the civilized nations. At the foot of this rocky eminence lies the wide plain of European culture, from which rise countless cities and the steeples and spires of churches of every denomination. But ominous clouds are gathering over this peaceful landscape. A stifling gloom o'erspreads the sky. The glare of burning cities lights up the road by which the barbaric hordes of Asia are approaching. The Archangel Michael points to the fearsome foe, waving the nations on to do battle in a sacred cause. Underneath are the words: "Peoples of Europe, keep guard over your most sacred treasures!" That picture represents the thought which is uppermost today in the minds of the world's thinkers. All see that the next few decades are big with possibilities of peril.

"The rudiments of Europe here
Are plastic yet and warm,
The chaos of a mighty world
Is rounding into form."

One thinks instinctively of the words of Isaiah: "The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together; the Lord of Hosts mustereth the host of the battle." Let every thoughtful man give heed. The overshadowing problem of the present age is not the silver question or the labor question or the tariff question; it is the relations of some nations now pagan to the world's future. The secular press is beginning to realize this. Newspapers and magazines teem with

articles about these rising powers. It is time for the Church to bestir itself, and in this formative period mould these nations for God before their character is fixed against Him.

And we can no longer go to these peoples in the spirit of condescension. Recent events have helped us to a truer idea of the worth and dignity of man as man, to a realization that back of almond eyes and under a yellow skin are all the faculties and the possibilities of a man. We have learned to admire the intelligence and humanity of the Japanese, the alertness and learning of the Hindu, the industry and persistence of the Chinese. As for the African, where in the annals of the Anglo-Saxon will you surpass the magnificent fidelity and heroism of those blacks who prepared the body of Livingstone and tenderly bore it on their shoulders through forests and swamps, over mountains and plains, amid the warring of elements and of savages fiercer than the elements, bore it in weariness and cold and hunger and pain, but with persistence inflexible, with courage superb, nine months to the sea!

Fathers and brethren, these are our brother men, made like ourselves in the image of God, men dear to the heart of the eternal and for whom as well as you and me the Saviour died on Calvary. For them we need an enthusiasm for humanity which shall not be merely a sentimental rhetoric, but a broad, catholic, loving, throbbing interest, remembering that each one is

"Heir of the same inheritance,
Child of the self-same God,
He hath but stumbled in the path
We have in weakness trod."

We need to rise above our national provincialism and remember that God "hath made of one blood all nations of men." Lusk reminds us that the "filthy mud from the street of a manufacturing town is composed of clay, sand, soot and water, that the clay may be purified into the radiance of the sapphire, that the sand may be developed into the beauty of an opal, that the soot may be crystalized into the glory of the diamond, and that the water may be transformed into a star of snow. In like manner the lowest and vilest of men, clad in rags and covered with dirt, may nevertheless be changed by the Son of God into a character fitted for heaven. You cannot measure the possibilities of a soul redeemed by the blood of Christ and regenerated by the power of the Holy Ghost.

So the march of events gives new emphasis to the call to the Church of God.

The opportunity before us today is like another Mordecai warning us with prophetic voice. "If thou altogether holdest thy peace at this time, then shall their enlargement and deliverance arise from another place; but thou shalt be destroyed; and who knoweth whether thou art come to the kingdom for such a time as this?"

Criticisms there are many, but I am not here to reply to them. With such warrant for missionary effort, we are not standing on the defensive. You know that nine-tenths of the current criticisms of missions and missionaries emanate either from those who are not in sympathy with the propagation of Christianity abroad or at home, or from those who are misinformed regarding the facts. You know that the board was not in debt because of extravagance or mismanagement, but because many pastors were apathetic, because thousands of Presbyterians failed to give, because many who did give gave to outside objects—scattering their money among all sorts of peripatetic wanderers and independent agencies, some fraudulent, some visionary, some irresponsible, some though excellent in themselves, of far less claim upon us than the heathen world, while their own board, organized for the express purpose of wisely distributing their gifts, was crippled for want of funds.

So I am not here to make apologies, but to proclaim the summons of your liege Lord, and that summons is imperative in its character. I fear that we have sometimes cheapened this sublime cause by too much pleading and begging. The time has come to stand up before our congregations with the distinct, unequivocal, categorical imperative. "Goye into all the world and preach the gospel to every creature!" Oh, what a message, the gospel born of the Father's compassionate purpose, incarnated in that life of matchless sweetness, sealed with the precious blood of Christ, demonstrated to be "the power of God unto salvation to every one that believeth," the old and yet ever new story of Jesus and His love, whose blood-stained symbol shall speed on till it shall rise above the bogs of heathen superstition, outshine the crescent, dim the glory of Buddhist temple, and fill the world with the peace and joy of its blessed dominion!

It cannot be too strongly emphasized that the colossal problem of the hour is not so much the conversion of the heathen as the conversion of the Church

at home to a realization of its duty and privilege. If we were upborne by the gifts and the prayers of a consecrated Church at home, we could imperiously ride over every obstacle which we encounter on the "foreign field. What we need is a missionary pastorate, ministers who understand the place of Foreign Missions in the Word of God, who discern the place of Foreign Missions in the plan of God, who get close enough to the divine heart to catch something of its yearning love for a lost world, and who are so baptized by the Holy Ghost that they will place themselves unreservedly in His hand in the work of bringing the whole round earth to the feet of King Jesus. We talk about "America for Christ," but the Bible knows nothing about "America for Christ." From cover to cover its thought is "The world for Christ," a God who rules all nations, a Saviour who is the propitiation for the sins of the whole world, a Holy Ghost who broods over the race, a plan of salvation which is adequate for all men, a command to the church to send it all men. "Is't it about time," cries Dr. Johnson, "is't it about time we brought the faith of our beloved Church up somewhere near to the measure of the limitless word."

Here, Mr. Moderator, is the root of the whole difficulty. The chariot wheels drag heavily, missionaries ready to go cannot be sent, work on the field has to be curtailed, the Lord's army is halted in the presence of the foe and on the very threshold of victory, because

so many at home are indifferent. They are absorbed with other things. They "have not read all their commission." They do not realize "what blood mortgage" there is upon them to work for Foreign Missions. And if I do nothing else today, I want to sound forth with all the power that is in me the words of the General Assembly of 1847. "The Presbyterian Church is a missionary society, the object of which is to aid in the conversion of the world, and every member of the Church is a member for life of said society, and bound to do all in his power for the accomplishment of this object." So we ask you to return to your people, not to scold them, not to ring the changes on the debt, not to beg and tease for money, but to tell them of the whiteness of the harvest, to voice to them the call of God, to warn them of the penalty of unfaithfulness, to kindle in them the flame of love for God and man, and to bring them face to face with Jesus in whose radiant presence no man can stand without being thrilled to his very soul with zeal for Foreign Missions.

General Sherman once said that the commanders of the Army of the Potomac failed because they did not get more than three-fourths of their men into action, and that the commanders of the western armies succeeded because they got nine-tenths and in some instances all of their men into battle. How can we expect the Church to conquer the world for Christ as long as hardly one-fourth of our church members, to say nothing of three-fourths, are thoroughly alive to the importance of Foreign Missions! Was not Bishop Thoburn right when he said that he "no longer had any doubt concerning the possibility of victory in the field abroad, but that the Church at home is not prepared for victory, and has little thought of trying to utilize it when it comes."

The duty now is to bring up the reserves. When at the battle of Waterloo, victory and defeat trembled in the balance, Wellington issued the order: "Advance along the whole line!" Because that order was promptly obeyed the day was won. Will not every minister and elder in this great assembly set himself to bringing up the reserves till the whole Church of the living God shall move forward as one man to the battle!

And because we realize that this will involve a spiritual quickening, we have been praying all the year in our little noon-day prayer meeting, at 156 Fifth avenue, not that we might have more money, though we have needed that too, not that the heathen might be converted, for every mail told us that they were being converted, but that upon all our churches in this country might come in full measure the power of the Holy Ghost.

And there are signs that those prayers are being answered. All over our broad land others equally faithful have also been praying to God, till a great wave of prayer has swept over this Church of ours, and the result has been a rising tide of interest in Foreign Missions. That tide has found expression in city campaigns, Presbyterian itineraries, Synodical congresses, Woman's meetings, and in the inspiring conference of Presbyterian and Synodical chairmen which has just been held as well as in many individual acts which have brought cheer to our hearts. Side by side with this have been such care and economy on the part of the board and such zeal on the part of the Reunion Fund Committee that nearly four-fifths of the black stain of debt which, for years, has defaced the fair name of our beloved Church has been effaced. Mark it well, taking this year by itself, apart from the deficit with which it began, the board has not only maintained all its vast and varied work, but has actually come out with a surplus of \$30,535. If the churches had enabled the Reunion Fund Committee to liquidate the debt, we could have reported that handsome surplus to the assembly. As it is, we applied it toward the debt, reducing it from \$76,770 to \$46,235, and we indulge the hope that further receipts from the reunion fund before the adjournment of the assembly will cancel every dollar of this and give the board freedom for its God-appointed work.

So we face the coming year with hope and courage. True, the sky is not clear to human vision. With the portentous upheavals in heathen lands, the storms apparently gathering about our devoted missionaries, the hostility at home of many and the indifference of many outside the church, the outlook sometimes appalls the heart of man. It may be that again we shall have to cut the work to the very quick, turn deaf ears to calls for enlargement and depend upon the bequests of the dead to supplement the diminished gifts of the living.

But "we believe in God the Father Almighty, Maker of heaven and earth, and in Jesus Christ his only begotten Son," "the King of Kings and Lord of Lords," and in the blessed and only Potentate, the King of Holy Ghost, the administrator of missions, who comes as softly and as silently as the sunshine, but in whom is lodged a transforming power which nothing in earth or hell can withstand. We know that we are engaged in a work to which God has called us, which is in line with His eternal purposes, which seeks the highest welfare of humanity,

a work inspiring in its character and imperative in its claims and uplifting in its influence, and we know that it shall prevail, for "if God be for us, who can be against us?"

In an art gallery in London is a picture called "Anno Domini." It represents an Egyptian temple from whose spacious courts a brilliant procession of soldiers, statesmen, philosophers, artists, musicians and priests is advancing in triumphal march, bearing a huge idol, the challenge and the boast of heathenism. Across the pathway of the procession is an ass, upon whose back is a fair young mother with her infant child. It is Jesus entering Egypt in flight from the wrath of Herod, and thus crossing the path of an aggressive heathenism. Then the clock strikes, and the Christian era begins. It is a noble parable. Its fulfillment has been long delayed until the child has become a man, crucified, risen, crowned. But now in full majesty and power He stands across the pathway of advancing heathenism. There may be confusion and tumult for a time. The heathen may race "and the rulers take council together against the Lord." But the issue cannot be doubtful. The idol shall be broken "with a rod of iron." The

King upon His holy hill shall have "the heathen for His inheritance and the uttermost parts of the earth for His possessions," and "the ~~king~~ kingdoms of this world shall become the kingdoms of our Lord and of His Christ; and He shall reign forever and ever." And may God hasten the day!

Dr. Brown's drive at "Angelina Societies, Ramakai organization, Jerusalem fakirs, Japanese patriots, Persian beggars and all sorts of Tom and Dick organizations," was received with long continued applause. At the close of Dr. Brown's great address the assembly sang "All Hail the Power of Jesus' Name."

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There will a strong appeal go home for reinforcements next year. Those who came this year only filled the vacancies that existed and there is a strong feeling that we ought to push out now more vigorously than we have ever done before.

The Catholics feel this. They realize that a crisis is upon us here in Shantung and they are making tremendous efforts; their aim is to have a resident Priest in every hsien city. That would mean seven in Ichowfu prefecture. With our full complement we have only three ordained men in the same field.

The Mission was very enthusiastic in this matter and I've no doubt you'll receive many letters urging the sending of more men. May I ask, right here, Dr. "entrenous" why do you advise sending out single men and women? In this field at least, there is every argument in favour of men coming out married and none in favour of their coming single, both from the standpoint of their own comfort and efficiency and from the standpoint of advantage to the work in general. At least so it seems to me.

The general opinion seemed to be, that we should first strengthen the existing stations by the addition of one family to each station. This would enable us to more nearly cover the wide stretches of territory intervening between the stations. It would seem that our West Shantung Stations are situated so as to pretty well cover the Province and yet with the force we now have in each, there remains far too wide a stretch of what may be called neutral territory between them, which is very inadequately

worked. Another family in each station however would help this matter very much and this addition to the Mission force could be made with far less expense than would be required to open a new station within the territory now covered by the four existing stations.

I think we were all fairly well agreed on this point. Personally I am strongly of this opinion. We do not however, propose to stop with this. We are inspired to ask largely and so in addition to the foregoing, we want men and women enough to open at least one new station.

You doubtless remember the stretch of country between Chiningcho and Ichowfu. The distance is about 440 li. One proposition is to locate a new station at Ihsien, which is about 289 li S.W. of here and 270 S.E. of Chining, being south of a direct line between the two places and only 60 li from the canal.

Another plan is to locate a station at some point east of a direct line between here and the Hsien, probably on the road between here and Isingtan. These plans will be presented at more length by the Committee who has them in charge.

Advance is in the air and if there is to be another uprising in a few years, to send the foreigners out of China, as some predict, let as big a work be made as possible before that time comes. The stronger and more in evidence we are, the harder it will be to drive us out.

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Another plan is to locate a station at some point east of a direct line between here and the Hsien, probably on the road between here and Isingtan. These plans will be presented at more length by the Committee who has them in charge.

Advance is in the air and if there is to be another uprising in a few years, to send the foreigners out of China, as a some predict, let as big a work be made as possible before that time comes. The stronger and more in evidence we are, the harder it will be to drive us out.

There will a strong appeal go home for reinforcements next year. Those who came this year only filled the vacancies that existed and there is a strong feeling that we ought to push out now more vigorously than we have ever done before.

The Catholics feel this. They realize that a crisis is upon us here in Shantung and they are making tremendous efforts; their aim is to have a resident priest in every hsien city. That would mean seven in Ichowfu prefecture. With our full complement we have only three ordained men in the same field.

The Mission is very enthusiastic in this matter and I've no doubt you'll receive many letters urging the sending of more men. May I ask, right here, Dr. "entrepreneur" why do you advise sending out single men and women? In this field at least, there is every argument in favour of men coming out married and none in favour of their coming single, both from the standpoint of their own comfort and efficiency and from the standpoint of advantage to the work in general. At least so it seems to me.

The general opinion seemed to be, that we should first strengthen the existing stations by the addition of one family to each station. This would enable us to more nearly cover the wide stretches of territory intervening between the stations. It would seem that our West Shantung Stations are situated so as to pretty well cover the Province and yet with the force we now have in each, there remains far too wide a stretch of what may be called neutral territory between them, which is very inadequately

worked. Another family in each station however would help this matter very much and this addition to the mission force could be made with far less expense than would be required to open a new station within the territory now covered by the four existing stations.

I think we were all fairly well agreed on this point. Personally I am strongly of this opinion. We do not however, propose to stop with this. We are inspired to ask largely and so in addition to the foregoing, we want men and women enough to open at least one new station.

You doubtless remember the stretch of country between Chiningcho and Ichowfu. The distance is about 440 li. One proposition is to locate a new station at Hsien, which is about 229 li S.W. of here and 270 S.E. of Chining, being south of a direct line between the two places and only 60 li from the canal.

Another plan is to locate a station at some point east of a direct line between here and the Hsien, probably on the road between here and Isingtan. These plans will be presented at more length by the Committee who has them in charge.

Advance is in the air and if there is to be another uprising in a few years, to send the foreigners out of China, as a some predict, let as big a work be made as possible before that time comes. The stronger and more in evidence we are, the harder it will be to drive us out.